

Wisdom in Miniature;

OR, THE

YOUNG GENTLEMAN AND LADY'S

Pleasing Instructor:

BEING A

COLLECTION OF SENTENCES,

Divine, Moral, and Historical;

SELECTED FROM

The Writings of many ingenious and learned
Authors, both antient and modern.

INTENDED

Not only for the Use of Schools, but as a
Pocket Companion for Youth of both Sexes.

*Train up a Child in the Way he should go, and
when he is old he will not depart from it.*

BY THE EDITOR OF

The School and Family Testament.

THE FOURTH EDITION.

C O V E N T R Y :

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WE frequently fall into error and folly, not because the true principles of action are not known, but because, for a time, they are not remembered: he may therefore be justly numbered amongst the benefactors of mankind, who contracts the great rules of life into short sentences, that may be easily impressed on the memory, and taught by frequent recollection to recur habitually to the mind.

JOHNSON.

T O

PARENTS, GUARDIANS,

AND TO ALL WHO ARE CONCERNED,
IN THE EDUCATION OF YOUTH.

THIS little Book, which I have
entitled WISDOM IN MINIA-
TURE, 'tis hoped will be found, on
perusal, in some measure to answer
its title, as the religious, moral, and
divine maxims therein contained, are
selected from a great number of au-
thors, both antient and modern, who
were famed, in different ages of the
world, for their wisdom and pru-
dence.

It may be said, that there are se-
veral books of this kind already in
print, as *The Rule of Life*, &c. and

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there-

therefore there is no occasion for new publications. Without depreciating in the least such valuable productions, I take the liberty of answering, That it was my aim to crowd as many select sentences as I could into a small compass, so as to make this book a convenient portable pocket companion, for the use of young Gentlemen and Ladies, (there being at present none of this size in print that I know of) and, at the same time, was desirous to render it as cheap as possible, that the price might not be any bar to its general usefulness, nor hinder it from being introduced universally into English schools.

Reflections of this nature have been greatly favoured and encouraged



raged by men of the most solid understanding and refined education ; they have employed the pens of many eminent men, as greatly tending to improve the morals, and reform the loose and vicious habits in young and tender minds, and set vice and virtue in their proper colours. I am convinced, from experience, that no kind of writing can be better calculated to form the minds of youth, and give them a more just conception of things, than what is contained in the following pages ; and if carefully perused, and treasured in the heart, may make them wiser and better for such instructions.

To prefix a long preface to a little book would be absurd ; I shall therefore only add, that as the following

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sentences were collected from many authors, the same, or similar ones, may possibly occur more than once, which, it is hoped, the candid reader will excuse.

That this book may not only be found useful, but instructive and entertaining, is the most sincere wish of

Your's, &c.

The EDITOR.



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Wisdom in Miniature.

Of EDUCATION, GENIUS, PRECEPT,
and EXAMPLE.

GATHER instruction from thy youth up, so shalt thou find wisdom till thine old age.

Children, obey your parents; honour thy father and mother is the first commandment with promise.

A wise son heareth his father's instruction, but a scorner heareth not rebuke.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it.

A wise

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

Whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish.

Knowledge is the treasure of the mind; discretion the key to it: and it illustrates all other learning, as the lapidary doth unpolished diamonds.

The whole universe is your library: conversation, living studies; and remarks upon them, are your best tutors.

An illiterate person is the world in darkness, and like to *Polyphemus's* statue with the eye out.

I envy none that know more than myself, but pity them that know less.

The conversation of wise men is the best academy of breeding and learning: it was not the school, but the company of *Epicurus*, that made *Metrodorus*, *Harmatius*, and *Polyanus* so famous.

To hear the discourse of wise men delights us, and their company inspires

us with noble and generous contemplations.

Courteous behaviour and prudent communication, are the most becoming ornaments to a young man; with which he may best be furnished by timely education, and the virtuous example of his parents and governors.

Jeer not others upon any occasion. If they be foolish, God hath denied them understanding; if they be vicious, you ought to pity them, not revile them; if deformed, God framed their bodies, and will you scorn his workmanship? Are you wiser than your Creator? If poor, poverty was designed for a motive to charity, not to contempt: you cannot see what riches they have within. Especially despise not your aged parents, if they be come to their second childhood, and be not so wise as formerly; they are yet your parents, your duty is not diminished.

If you desire to be wiser, think not yourself wise enough. He that in-
structs

structs one that thinks himself wise enough, hath a fool to his scholar : he that thinks himself wise enough to instruct himself, hath a fool to his master.

It is a most noble and commendable design of children, descended of mean parents, by their industry to become the sons of virtue and excelling parts, which renders them equal (in the opinion of the prudent) to those of honourable descent.

Learning is the temperance of youth, the comfort of old age, and the only sure guide to honour and preferment.

One of eminent learning said, that such as would excel in arts, must excel in industry.

Quintillian recommends to all parents the timely education of their children, advising to train them up in learning, good manners, and virtuous exercises, since we commonly retain those things in age, which we entertained in youth.

Speusippus caused the pictures of Joy and Gladness to be set round about his school,

school, to signify that the business of education ought to be rendered as pleasant as may be.

Those are the best instructors that teach in their lives, and prove their words by their actions.

Unless there be a strict hand over us in the institution of our youth, we are in danger to be lost for ever. *He that spares the rod, hates the child*; and the severity of an early discipline, is one of the greatest obligations that a son can have to a tender parent.

Wicked dispositions should be checked betimes; for when they once come to habits, they grow incurable. More people go to the gibbet for want of timely instruction, discipline and correction, than upon any incurable perversity of nature.

Young years make their account only of the glistering shew of beauty: but grey hairs respect only the perfect substance of virtue.

The great business of man is to improve

prove his mind, and govern his manners. *M. Aurel.*

An industrious and virtuous education of children is a better inheritance for them, than a great estate. To what purpose is it, said *Crates*, to heap up great estates, and have no concern what manner of heirs you leave them to?

Angefilaus, being asked, What he thought most proper for boys to learn; answered, What they ought to do when they come to be men.

Xenophon commended the Persians for the prudent education of their children, who would not permit them to effeminate their minds with amorous stories, and idle romances, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.

Aristotle says, That to become an able man in any profession whatever, three things are necessary, which are *nature*, *study*, and *practice*.

It is observed, that education is generally the worse, in proportion to the wealth

wealth and grandeur of the parents. Many are apt to think, that to dance, fence, speak *French*, and know how to behave among great persons, comprehends the whole duty of a Gentleman; which opinion is enough to destroy all the seeds of knowledge, honour, wisdom, and virtue among us. *Swift.*

The sciences chiefly to be recommended, are natural and moral philosophy; for these entertain us with the images and beauties both of nature and of virtue; shew us what we are, and what we ought to be; to which we may add mechanicks, agriculture, and navigation: most other studies are, in a manner, emptiness and air, diversions to recreate the mind, but not of weight enough to make them our business.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true virtue. *Milton.*

Of CUSTOM, NOVELTY, and
OPINION.

IT was a good reply of *Plato*, to one who murmured at his reproving him for a small matter: *Custom*, says he, *is no small matter*. A custom, or habit of life, does frequently alter the natural inclination either to good or evil.

The most barren ground, by manuring, may be made to produce good fruits: the fiercest beasts, by art, are made tame; so are moral virtues acquired by custom. *Plut.*

Vicious habits are so great a stain to human nature, and so odious in themselves, that every person, acted by right reason, would avoid them, though he was sure they would be always concealed both from God and man, and had no future punishment entailed upon them. *Cicero.*

Custom is commonly too strong for the most resolute resolver, though furnished

nished for the assault with all the weapons of philosophy. "He that endeavours to free himself from an ill habit (says *Bacon*) must not change too much at a time, lest he should be discouraged by difficulty; nor too little, for then he will make but slow advances."

Novelty has charms, that our minds can hardly withstand. The most valuable things, if they have for a long while appeared among us, do not make any impression as they are good, but give us distaste as they are old.

If opinion hath cried your name up, let modesty cry your heart down, lest you deceive it, or it deceive you; there is no less danger in a great name, than in a bad one; and no less honour in deserving of praise, than in the enduring it.

Opinion, and the desire of lasting fame, spurs on the ingenious mind, and makes the greatest difficulties delightful.

Of TEMPERANCE, PRUDENCE, and
FORTITUDE.

THERE is a time when thou mayest say nothing, and a time when thou mayest say something ; but there never will be a time when thou should'st say all things.

To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the Hero.

Those evils would break a proud man's heart, that would not break an humble Christian's sleep.

Rise from table with an appetite, and you will not be like to sit down without one.

He that covereth a transgression procureth love ; but he that repeateth a matter, separateth very friends.

'Tis best to depend on him, who is absolutely independent, *i. e.* God.
1 Tim. vi. 17.

Let

Let no condition surprise you, and then you cannot be afflicted in any : a noble spirit must not vary with his fortune, there is no condition so low, but may have hopes ; nor any so high, that is out of the reach of fears.

It's the excellency of a great mind to triumph over all misfortunes and infelicities.

If I must make choice either of continual prosperity, or continual adversity, I would choose the latter ; for in adversity no good man can want comfort, whereas in prosperity most men want discretion.

It's virtue that makes the mind invincible, and places us out of the reach of fortune, though not out of the malice of it. When *Zeno* was told that all his goods were drowned, Why then, said he, fortune hath a mind to make me a philosopher: nothing can be above him that is above fortune ; no infelicity can make a wise man quit his ground.

Nothing would fortify us more against any manner of accidents, than the possessing our souls with this maxim, that *We never can be hurt but by ourselves.* If our reason be what it ought, and our actions according to it, we are invulnerable. *Chā.*

Adversity overcome, is the highest glory; and willingly undergone, the greatest virtue: sufferings are but the trial of gallant spirits.

It's the part of a wise man to foresee misfortunes, and to prevent them before they come; of a valiant man to order them well when they come.

In your undertakings, if you will be successful, let reason be the president of all your actions; miscarriages are the effects of folly: fools are unfortunate, because they never consider; and men make fortune greater than she is, and by their own folly increase her power. Foresight is the right eye of prudence.

He that forecasts what may happen,
shall

shall never be surpris'd ; 'tis too late to begin to arm when the enemy is in our quarters.

If you will have a constant vigorous health, a perpetual spring of youth, use temperance.

As self-preservation is the first principle of nature, so care of ourselves, and our own interest, is the first part of wisdom.

A temperate, innocent use of the creature, never cast any one into a fever, or a surfeit. Chastity makes no work for a surgeon. Sin is the fruitful parent of distempers, and ill lives occasion good physicians.

Antisthenes the philosopher being demanded by a young man what was best to learn ; answered, To unlearn the evil thou hast learned. All sensual excess is naturally attended with a double inconveniency ; as it goes beyond the limits of nature, it begets bodily pains and diseases.

Be not too familiar with superiors

for fear of danger, nor with inferiors for 'tis indecent, far less with mean people, whom ignorance renders insolent; insomuch that being insensible of the honour that is done them, they presume it to be their due.

Good actions once resolved, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

Epicurus recommends temperance to us if it were for nothing else but the very pleasure of it: 'tis the glory of a man that hath abundance, to live as reason, not as appetite directs.

By prudent deportment, pertinent expressions, and commendable actions, riches and reputation are acquired; but contrary causes have contrary effects.

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Irregular desires, and unreasonable undertakings, must expect to meet with disappointments. There is a proper time for all things, and nothing succeeds well, but what is done in season. For there is no forcing nature against her bias, or inverting the methods of Providence.

It was a good saying of *Seneca*—*So live with men as if God saw you; so speak to God as if men heard you*: regulate your actions by this golden rule, then shall you acquit yourself to God and men, and hereby comply with both, either out of fear or shame.

It is good to know much and to live well; but if we cannot attain both, it is better to desire piety than wisdom, for knowledge makes no man happy, nor doth blessedness consist in intellectuals. The only brave thing is a religious life.

Remember, that the true pleasure of temperance, and the many benefits that follow sobriety, cannot be imagined by

those that live riotous lives; so neither can the sweet influences thereof be enjoyed without self-denial, and some trouble to old *Adam*.

Resolution without foresight is but a temerarious folly; and the consequences of things are the first point to be taken into consideration.

Stilpon, the philosopher, when his city was destroyed with his wife and children, and he escaped alone from the fire, being asked, whether he had lost any thing? replied, All my treasures are with me, justice, virtue, temperance, prudence, and this inviolable principle, not to esteem any thing as my proper good, that can be ravished from me.

Xenophon, when he received the unhappy news of his only son's untimely death, answered the messenger with a settled countenance, *I know*, said he, *that I begat him a mortal man*.

The richest endowments of the mind are *temperance, prudence, and fortitude*.

Pru-

Prudence is an universal virtue, which enters into the composition of all the rest; and where she is not, *fortitude* loses its name and nature. *Voiture.*

Aristotle is praised for naming *fortitude* first of the cardinal virtues, as that without which no other virtue can steadily be practised: but he might, with equal propriety, have placed *prudence* and *justice* before it; since without *prudence* *fortitude* is mad, without *justice* it is mischievous. *Dr. Johnson.*

The virtue of *prosperity* is temperance; the virtue of *adversity* is fortitude; which in morals is the more heroic virtue. *Prosperity* is the blessing of the Old Testament, *adversity* is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favour. *Lord Bacon.*

It is a *Spanish* maxim, He who loseth wealth, loseth much; he who loseth a friend, loseth more; but he that loseth his spirits, loseth all.

Of

Of ANGER, INJURIES, and REVENGE.

IF you are angry with him that re-
proves your sin, you secretly con-
fess your anger to be unjust: he that is
angry with the just reprovcr, kindles
the fire of the just Avenger.

Anger may repast with you for an
hour, but not repose with you for a
night. The continuance of anger, is
hatred; the continuance of hatred be-
comes malice: that anger is not war-
rantable that has suffered the sun to set
on it.

Nothing is more despicable, or more
miserable, than the old age of a pas-
sionate man. When the vigour of
youth fails him, and his amusements
pall with frequent repetition, his occa-
sional rage sinks, by decay of strength,
into peevishness; that peevishness, for
want of novelty and variety, becomes
habitual; the world falls off from a-
round him; and he is left, as *Homer*
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expresses it, "to devour his own heart" in solitude and contempt. *Johnson.*

The discretion of a man deferreth his anger, and it is his glory to pass by a transgression.

He that lets the sun go down upon his wrath, and goes angry to bed, is like to have the devil for his bed-fellow. *Eph. iv. 26, 27.*

When I have an injury done me, I never set the beacon on fire, nor am I troubled: I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected; I ever put a fair construction upon any thing that happens to me.

He that is naturally revengeful, keeps his wounds open; which otherwise would close of themselves.

Pardon is a glorious kind of revenge; I think myself sufficiently revenged of my enemy if I pardon him. *Cicero* did more commend *Cæsar* for pardoning *Metellus*,

Metellus, than for the great victory obtained against his enemies.

Catch not too soon at an offence, nor give too easy way to anger; the one shews a weak judgment, the other a perverse nature.

Hath any wounded you with injuries? Meet them with patience: hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

Of all passions there is none so extravagant and outrageous as that of anger: other passions solicit and mislead us, but this runs away with us by force, hurries us as well to our own as to another's ruin; it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty, and makes the most trivial offences to be capital, and punisheth an inconsiderate word perhaps with setters, infamy or death: it allows a man neither time nor means for defence, but judges a cause without hearing it,
and

and admits of no mediation: it spares neither friend nor foe; but tears all to pieces, and casts human nature into a perpetual state of war.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

Argue not with a man whom you know to be of an obstinate humour; for when he is once contradicted, his mind is barred up against all light and information: arguments, though never so well grounded, do but provoke him, and make him even afraid to be convinced of the truth.

He is a mad-man, that, to avoid a present and less evil, runs blindfold into a greater; and, for the gratifying of a froward humour, makes himself a slave all the days of his life.

Let all men avoid rash speaking. They that speak without care, often remember their own words afterwards with sorrow: those that expect peace
and

and safety, are to restrain their tongues with a bridle.

It is good in a fever, much better in anger, to have the tongue kept clean and smooth.

Anger may glance into the breast of a wise man, but relts only in the bosom of fools.

What men want of *reason* for their opinions, they usually supply and make up in *rage*.

By taking revenge, a man is but even with his enemy ; but, in passing it over, he is superior. *Ld. Bacon.*

To be able to bear provocation is an argument of great wisdom ; and to forgive it, of a great mind.

One unquiet perverse disposition distempers the peace and unity of a whole family, or society ; as one jarring instrument will spoil a whole concert.

Diogenes, being asked, how one should be revenged of his enemy ; answered, By being a virtuous and honest man.

Of

*Of AMBITION, AVARICE, PRIDE,
and PRODIGALITY.*

HE that accustoms himself to buy superfluities, may ere long be obliged to sell his necessaries.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

Pride is an abomination in the sight of God, and the judgment is just upon us, when the subject of our vanity becomes the occasion of our ruin.

Pride was not made for man, nor furious anger for any one that is born of a woman.

Zeno said, Nothing was more indecent than pride, and especially in a young man.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

Ostentation of dignity offends more than ostentation of person. To carry
it

it high, is to make a man hated, and it is enough to be envied.

Certain young men being reprov'd by *Zeno* for their prodigality, excus'd themselves, saying, They had plenty enough out of which they did it:— Will you excuse a cook, saith he, that should over-salt his meat, because he hath store of salt?

A good layer up, makes a good layer out; and a good sparer, makes a good spender. No alchymy to saving.

He seldom lives frugally who lives by chance. Hope is always liberal, and they that trust her promises, make little scruple of revelling to day, on the profits of to-morrow. *Johnson.*

As they are to be blamed that are over prodigal, so they are to be despis'd that are covetous. Riches are treasures lent to men by God, which are to be used as he pleases, and are not to be laid out without his leave, nor to be detained when he demandeth them.

An ambitious man is the greatest enemy

enemy to himself of any in the world besides: for he still torments himself with hopes, desires, and cares, which he might avoid, if he would remit of the height of his thoughts and live quietly.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

The vain-glory of the world is a deceitful sweetness, an unfruitful labour, a perpetual fear, a dangerous bravery, begun without Providence, and finished without repentance.

When men's thoughts are taken up with avarice and ambition, they cannot look upon any thing as great or valuable, which does not bring with it an extraordinary power or interest to the person who is concerned in it.

There is no passion so universal, or steals into the heart more imperceptibly, and covers itself under more disguises, than pride; and yet, at the same time, there is not any single view of human nature, under its present condition,

dition, which is not sufficient to extinguish in us all the secret seeds of pride, and, on the contrary, to sink the soul into the lowest state of humility.

Avarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

It is no defence of a covetous man, to instance his inattention to his own affairs—as if he might not at once be corrupted by avarice and idleness.

Avarice is an uniform and tractable vice ; other intellectual distempers are different in different constitutions of mind. That which soothes the pride of one, will offend the pride of another ; but to the favour of the covetous, bring money, and nothing is denied.

Money, like dung, does no good till it is spread. There is no real use of riches, except it be in the distribution ; the rest is but conceit.

Ostentation and pride, upon the account of honours and preferments, is
much

much more offensive, than upon any personal qualifications. *Rocheſ.*

He hath moſt that coveteth leaſt. A wiſe man, ſays Sir *P. Sidney*, wants but little, becauſe he deſires not much.

Hiſtory tells us of illuſtrious villains ; but there was never an illuſtrious miſer in nature. *St. Evr.*

A wiſe man will deſire no more than what he may get juſtly, uſe ſoberly, diſtribute chearfully, and live contentedly. *Ld. Bacon.*

If money be not thy ſervant, it will be thy maſter. The covetous man cannot ſo properly be ſaid to poſſeſs wealth, as that may be ſaid to poſſeſs him.

Other vices chooſe to be in the dark ; only pride loves always to be ſeen in the light.

Seneca obſerves well, That it is the conſtant fault, and inſeparable ill quality of ambition, never to look behind it.

Let not the grandeur of any man's ſtation render him proud and wiſful ;

but let him remember, when he is surrounded with a croud of suppliants, death shall level him with the meanest of mankind.

A poor spirit is poorer than a poor purse. A very few pounds a year would ease a man of the scandal of avarice. *Dean Swift.*

'Tis as disagreeable to a prodigal to keep an account of his expences, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

Interest speaks all manner of languages, and acts all sorts of parts: virtues are lost in interest, as rivers in the sea.

Tantalus, 'tis said, was ready to perish with thirst, tho' up to the chin in water. Change but the name, and every rich miser is the *Tantalus* in the fable. He sits gaping over his money, and dares no more touch it than he dares commit sacrilege.

OF LAW, JUSTICE, INJURY, *and*
OPPRESSION.

RATHER suffer wrong than enter into a law-suit: the first loss is generally the least.

As it is a part of justice never to do violence, so it is a mark of modesty never to commit offence.

Justice is the foundation of an everlasting fame, and there can be nothing commendable without it.

Justice seems most agreeable to the nature of the Deity, and mercy to that of man. A Being, who has nothing to pardon in himself, may reward every man according to his works; but he, whose very best actions must be seen with grains of allowance, cannot be too mild, moderate, and forgiving: for this reason, among all the monstrous characters in human nature, there is none so odious, nor indeed so exquisitely ridiculous, as that of a rigid severe temper in a worthless man.

Nature bids me love myself, and hate all that hurt me; reason bids me love my friend, and hate those that envy me: religion bids me love all, and hate none; and overcome evil with good.

There is no man so contemptible but in distress requires pity. It is inhuman to be altogether insensible of another's misery.

Archidamus being asked, who was the master of *Sparta*? The laws, said he; and next them the magistrates.

Solon being asked, Why amongst his laws, there was not one against *personal affronts*? answered, He could not believe the world so fantastical as to regard them.

Justice without mercy, is extreme injury; and it is as great tyranny, not to mitigate laws, as iniquity to break them. The extremity of right, is extremity of wrong.

Of ENVY and DETRACTION.

ENVY is fixed only on merit; and, like a sore eye, is offended with every thing that is bright.

The great law of mutual benevolence is, perhaps, oftener violated by envy than by interest. Interest can diffuse itself but to a narrow compass. Interest requires some qualities not universally bestowed. Interest is seldom pursued but at some hazard; but to spread suspicion,—to invent calumnies,—to propagate scandal, requires neither talents, nor labour, nor courage. *Johnson.*

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while: there is power in ambition, and pleasure in luxury, and pelf in covetousness; but envy can give nothing but vexation. *Montaigne.*

Take heed you harbour not that vice called *Envy*, lest another's happiness be your torment, and God's blessing be-

come your curse: virtue, corrupted with vain-glory, turns pride; pride, poisoned with malice, becomes envy. Join therefore humility with your virtue, and pride shall have no footing, nor envy find an entrance.

The envious are always malicious, and never to be trusted without danger: there are some that enjoy riches and honour by the industry of others, whom they hate in requital; and those that pulled them out of obscurity, they will keep obscure and out of credit, lest they should be forced to acknowledge their obligations.

If we well knew how little others enjoy, it would rescue the world from one sin, there would be no such thing as envy upon earth. *Dr. Young.*

Be not censorious, for thou knowest not whom thou judgest: it is a more dexterous error to speak well of an evil man, than ill of a good man.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

If a jewel be right, no matter who says it is a counterfeit: if my conscience tells me that I am innocent, what do I care who tells the world that I am guilty?

Never speak ill of any man; if of a good man, it is impiety; if of a bad man, give him your prayers.

Let your discourse of others be fair; speak ill of nobody. To do it in his absence, is the property of a coward, that stabs a man behind his back; if to his face, you add an affront to the scandal; he that praises, bestows a favour, but he that detracts, commits a robbery, in taking from another what is justly his: every man thinks he deserves better than indeed he doth; therefore you cannot oblige mankind more, than to speak well: man is the greatest humorist and flatterer of himself in the world.

Deride not any man's deformities, but bless God that they are not your's. Men shall answer at God's bar for their
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vicious habits, but not for their natural imperfections.

A good word is an easy obligation ; but not to speak ill requires only our silence, which costs us nothing.

There is an odious spirit in many persons, who are better pleased to detect a fault than commend a virtue.

The worthiest people are most injured by slanderers ; as we usually find that to be the best fruit, which the birds have been pecking at.

Nothing is truly infamous, but what is wicked : and therefore shame can never disturb an innocent and virtuous mind.

To detract from other men, and turn their disadvantages to our own profit, is more contrary to nature, than death, poverty, or grief, or any thing which can affect our bodies or circumstances.

Of HOPE, FEAR, ANXIETY, and
DISTRUST.

WHEN thou hast no observers,
be afraid of thyself; that which
you are afraid to do before men, be
afraid to think of before God.

In your worst estate hope, in the best
fear; but in all be circumspect: man is
a watch, which must be looked to, and
wound up every day.

Discontent is the greatest weakness
of a generous soul; for many times it is
so intent upon its unhappiness, that it
forgets its remedies.

Hope will be your best antidote a-
gainst all misfortune; and God's omni-
potency an excellent means to fix your
soul.

A good conscience seats the mind on
a rich throne of lasting quiet, but hor-
ror waits upon a guilty soul.

Be rather confidently bold, than
foolishly timorous: he that in every
thing

thing fears to do well, will at length do ill in all.

More perish through too much confidence, than by too much fear: where one despairs, there are thousands that presume.

He that grieves for the loss of casual comforts, shall never want occasion of sorrow.

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be.

Fear is implanted in us as a preservative from evil; but its duty, like that of other passions, is not to overbear reason, but to assist it; nor should it be suffered to tyrannize in the imagination, to raise phantoms of horror, or beset life with supernumerary distresses.

Fear not that which cannot be avoided. 'Tis extreme folly to make yourself miserable before your time;
or

or to fear that which it may be will never come ; or if it does, may possibly be converted into your felicity. For often it falls out, that that which we most feared, when it comes, brings much happiness with it.

All fear is in itself painful ; and when it conduces not to safety, is painful without use.

A wise man, says *Seneca*, is provided for occurrences of any kind ; the good he manages, the bad he vanquishes : in prosperity he betrays no presumption, in adversity he feels no despondency.

A man cannot truly be happy here, without a well-grounded hope of being happy hereafter.

Hopes and cares, anger and fears, divide our life : would you be free from these anxieties ? think every day will be your last, and then the succeeding hours will be the more welcome, because unexpected.

If some are refined, like gold, in the furnace of affliction, there are many
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more, that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away fervour from piety, vigour from action, health from the body, light from reason, and repose from the conscience.

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestation, without wondering at the depravity of those beings who must be restrained from violation of promise by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond, or a settlement. *Johnson.*

Of the GOVERNMENT of the PASSIONS.

A Wise man is a great monarch, he hath an empire within himself; reason commands in chief, and possesses the throne and sceptre. All his passions, like obedient subjects, do obey; though the territories seem but small and narrow, yet the command and royalty is great, and reaches further than he that wears the moon for his crest, or the other that wears the sun for his helmet.

Passion and reason are a kind of civil war within us, and as the one or the other hath dominion, we are either good or bad.

If you can but tune your passions, and reduce them to harmony by reason, you will render yourself as pleasant and easy, as the birds and beasts were in *Orpheus's* theatre, when they listened to his harp.

I fear

I fear unruly passions more than the arrows of an enemy, and the slavery of them more than the fetters of a conqueror.

Some persons are above our anger; others below it; to contend with our superiors is indiscretion, and with our inferiors an indignity.

Passions are a great deal older than our reason; they came into the world with us, but our reason follows a long time after.

If you be naturally disposed to anger, frequent the company of the patient; by this means, without any labour, you will attain a fit temper; for conversation is of great moment: manners, humours, nay, opinions are thereby insensibly communicated.

He who commands himself, commands the world too; and the more authority you have over others, the more command you must have over yourself.

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'Tis more prudence to pass by trivial offences, than to quarrel for them; by the last you are even with your adversary, but by the first above him.

Passion is a sort of fever in the mind, which always leaves us weaker than it found us.

As the entire conquest of our passions appears so difficult a work to some, I would advise those who despair of it, to attempt a less difficult task, and only do their endeavours to regulate them.

Accustom not yourself to speaking overmuch, and before you speak consider: let not your tongue run before reason and judgment bid it go: if the heart doth not premeditate, the tongue must necessarily precipitate.

A mediocrity of fortune, with a gentleness of mind, will preserve us from fear or envy; which is a desirable condition, for no man wants power to do mischief.

Conquer your passions; 'twill be more glorious for you to triumph over your

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own heart, that it would be to take a citadel.

Defile not your mouth with swearing: neither use yourself to the naming of the Holy One.

He is wealthy enough, that wanteth not. He is great enough, that is his own master. He is happy enough, that lives to die well. Other things I will not care for (says Judge *Hale*), nor too much for these, save only for the last, which alone can admit of no immoderation.

Obviate the first motion of passion; if you cannot resist the first, you will far less resist the second, and it still grows worse and worse; for the same difficulty, which in the beginning might have been surmounted, is greater in the end.

Quietness and peace flourish where reason and justice govern; and true joy reigneth where modesty directeth.

Restrain yourself from being too fiery and flaming in matter of argument.

Truth

Truth often suffers more from the heat of its defenders, than from the arguments of its opposers. And nothing does reason more right than the coolness of those that offer it.

Sertorius was highly commended by *Plutarch*, because he was slow in counsel, grave in his understanding, and quick in his executions.

True quietness of heart is got by resisting our passions, not by obeying them.

'Tis not treasure or power that lays either the head or the heart at rest; but a quiet conscience, and the candid simplicity of a tender mind.

There's no contending with the orders and decrees of Providence. He that made us knows what is fittest for us; and every man's own lot (well understood and managed) is undoubtedly the best.

The love of God and the world are two different things: if the love of this world dwell in you, the love of God

forfakes you; renounce that and receive this; it is fit the more noble love should have the best place and acceptance.

The holy Spirit is an antidote against seven poisons: it is wisdom against folly: quickness of apprehension against dulness; faithfulness of memory against forgetfulness; fortitude against fear; knowledge against ignorance; piety against prophaneness; and humility against pride.

Vex not yourself when ill spoken of. Contumelies not regarded, vanish; but repined at, argue either a puny soul, or a guilty conscience. The best answer to a slander is, to answer nothing; and so to carry it, as though the adversary were rather to be despised than minded.

Youth should enterprize nothing without the advice of age, for though youth is fittest for action, yet age is best for counsel.

Young persons should not only embrace the admonitions and instructions
of

of the aged, but also imitate their virtues, and shun their vices.

Youth is full of heat and vigour, of courage and resolution to enterprize, and effect difficult things; which makes them very fit for practice and action; for though they are bad at *counsel*, they are admirable at *execution*, when their heat is well directed.

Zeno, of all virtues made choice of silence, for thereby he saw others imperfections, and concealed his own.

Let us rather consider what we ought to do ourselves, than hearken after the doings of others. The stories of our neighbours errors tend but little to the reformation of our own.

Passion makes them fools, which otherwise are not so; and shews them to be fools who are so.

They that laugh at every thing, and they that fret at every thing, are fools alike.

Plato, speaking of passionate persons, says, they are like men who stand on their heads, they see all things the wrong way.

Anger comes sometimes upon us, but we go oftener to it; and, instead of rejecting it, we call it: yet it is a vice that carries with it neither pleasure nor profit, neither honour nor security.

The first step to moderation is, to perceive that we are falling into a passion. One saying to *Diogenes*, after a fellow had spit in his face, This affront, sure, will make you angry: *No*, (said he): *but I am thinking whether I ought not to be so.*

The Philosopher *Bion* said pleasantly of the King, who by handfuls pulled his hair off his head for sorrow: *Does this man think that baldness is a remedy for grief?*

Of VANITY, FOLLY, and AFFECTION.

USE not, needlessly, learned or hard words: he that affects to be thought learned, is like to be accounted a fool.

To be covetous of applause is a weakness; and self-conceit is the ordinary attendant of ignorance.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Vain-glorious men are the scorn of wise men, the admiration of fools, the idols of parasites, and the slaves of their own vaunts.

One boasting to *Aristotle* of the greatness of his country—That, saith *Aristotle*, is not to be considered, but whether you deserve to be of that great country.

Aristotle seeing a youth very conceited, and withal ignorant; Young man, saith

saith he, I wish I were what you think yourself, and my enemies what you are.

No man is content with his own condition, though it be best; nor dissatisfied with his wit though it be the worst.

Beauty without virtue is like a painted sepulchre, fair without, but within full of corruption.

Fools measure good actions by the event after they are done; wise men before-hand by judgment, upon the rules of reason and faith.

Questions you should never be ashamed to ask, so long as you are ignorant. Ignorance is a shameful infirmity; and when justified, is the chiefest of follies.

It is the part of fools to be too sagacious in seeing the faults of other men, and to be ignorant of their own. They that reprove others are sometimes guilty of pride, but they that amend their own lives, will more easily persuade their fellows.

Vice

Vice creepeth upon men under the name of virtue; for covetousness would be called frugality, and prodigality taketh to itself the name of bounty; pride calls itself neatness, revenge seems like greatness of spirit, and cruelty exerciseth its bitterness under the shew of courage.

If you are subject to any secret folly, blab it not, lest you appear impudent; nor boast of it, lest you seem insolent; every man's vanity ought to be his greatest shame, and every man's folly ought to be his greatest secret.

We soil the splendour of our most beautiful actions, by our vain-glorious magnifying them.

If you have providence to foresee a danger, let your prudence rather prevent it than fear it; the fear of future evils, bring oftentimes a present mischief; whilst you seek to prevent it, practise to bear it; he is a wise man, that can *avoid* an evil; he is a patient man,

man, that can *endure* it; but he is a valiant man, that can *conquer* it.

If you would not be thought a fool in others conceit, be not wise in your own; he that trusts to his own wisdom, proclaims his own folly; he is truly wise, that shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

Young men, when they are once dyed in pleasure and vanity, will scarcely take any other colour.

It is to affectation the world owes its whole race of coxcombs: nature, in her whole drama, never drew such a part; she has sometimes made a fool, but a coxcomb is always of a man's own making.

Affectation is to be always distinguished from *hypocrisy*, as being the art of counterfeiting those qualities which we might with innocence and safety be known to want. Hypocrisy is the necessary burthen of villainy. Affectation

non part of the chosen trappings of folly. *Johnson.*

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

Those whom their virtue restrains from deceiving others, are often disposed, by their vanity, to deceive themselves.

Some would be thought to do great things, who are but tools or instruments: like the fool that fancied he played upon the organ, when he only drew the bellows.

The monstrous affectation of our travelled gentlemen and ladies to speak in the *French* air, to dress, to cook, to write in *French*, has corrupted at once our language and our manners.

When men will not be reasoned out of a vanity, they must be ridiculed out of it.

Of HUMAN LEARNING, its Use and
INSUFFICIENCY.

ALEXANDER the Great had such an extraordinary value and esteem for knowledge and learning, that he used to say, he was more obliged to *Aristotle*, his tutor, for his learning, than to *Philip*, his father, for his life; seeing the one was momentary, and the other permanent, and never to be blotted out by oblivion.

Knowledge and learning, riches and honour, even in their most resplendent gallantry, are all but insignificant pageantry, without piety and virtue.

Learning is the only ornament and jewel of man's life, without which a man cannot attain unto any manner of preferment in a common-wealth.—Learn therefore in your minority all commendable qualities.

A man of sense does not so much apply himself to the most learned writings,

and things, in order to acquire knowledge, as the most rational, to fortify his reason.

'Tis a silly conceit, that men without languages are also without understanding: it is apparent in all ages, that some such have been even prodigies for ability: for it is not to be believed, that wisdom speaks to her disciples only in *Latin, Greek, and Hebrew.*

The pains we take in books or arts, which treat of things remote from the use of life, is a busy idleness.

There is no necessity of being led through the several fields of knowledge: it will be sufficient to gather some of the fairest fruit from them all; and to lay up a store of good sense, sound reason, and solid virtue.

One philosopher is worth a thousand grammarians. Good sense and reason ought to be the umpire of all rules, both ancient and modern.

Obscurity in writing is commonly an argument of darkness in the mind:
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the greatest learning is to be seen in the greatest plainness.

The most resplendent ornament of man is judgment; here is the perfection of his innate reason; here is the utmost power of reason joined with knowledge.

If I study, says *Montaigne*, it is for no other science, than what treats of the knowledge of myself, and instructs me how to live and die well.

Men that are destitute of religion (says *Lactantius*) are so far from being learned philosophers, that they ought not to be esteemed so much as reasonable men.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up, and meet you.

There is nothing good or evil, but virtue or vice. What is *knowledge* good for, which does not direct and govern our lives?

Useful

Useful knowledge can have no enemies, except the ignorant: it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

It is an argument of a truly brave disposition in a learned man, not to assume the name and character of one.

If our painful peregrination in studies be destitute of the supreme light, it is nothing else but a miserable kind of wandering.

True philosophy, says *Plato*, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in a great capacity.

Literature is a kind of intellectual light, which, like the light of the sun, may sometimes enable us to see what we do not like; but who would wish to escape unpleasing objects, by condemning himself to perpetual darkness?

Those who eat most are not always the fattest; so those who read much have not always the most knowledge; they

they sink under a multitude of ideas, and resemble the ancient *Gauls*, who being too heavily armed became useless in battle.

Rectitude of will is a greater ornament and perfection, than brightness of understanding; and to be divinely good, more valuable than any other wisdom and knowledge.

A good man will see his duty with only a moderate share of casuistical skill; but into a perverse heart, this sort of wisdom enters not. Were men as much afraid of sin, as they are of danger, there would be few occasions of consulting our casuists. *Baker.*

He who wants good sense, is unhappy in having learning; for he has thereby only more ways of exposing himself. *Tat.*

The height of all philosophy, both natural and moral, is to *know thyself*; and the end of this knowledge is to know God.

of

*Of PROSPERITY and ADVERSITY;
CONTENTMENT and HUMILITY.*

TO have a portion in the world, is a mercy; to have the world for a portion, is a misery.

By suffering we may often avoid sinning, but by sinning we can never avoid suffering.

If you can live free from want, and have wherewithal to do good, care for no more; the rest is but vanity.

Prefer the private approbation of the wise and good, to the public acclamations of the multitude.

Seeing a man is more happy that has nothing to lose, than he that loseth that which he hath, we should neither hope for riches, nor fear poverty.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

In the height of your prosperity expect adversity, but fear it not; if it come

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not, you are the more sweetly possessed of the happiness you have, and the more strongly confirmed : if it come, you are the more gently disposed, and the more firmly prepared.

It is a necessary, and should be an indispensable rule in life, to contract our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

It is better to have a good conscience and be poor, than a bad one and be rich ; for a guilty conscience who can bear ?

Providence hath placed all things that are for our advantage, near at hand ; but gold and silver, nature hath hidden in the bowels of the earth, and they were mingled with dirt, till avarice and ambition parted them.

You may come to be rich by being poor in desires : I account no man richer or greater than myself, except he be more virtuous.

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The rich man lives happily, so long as he useth his riches temperately ; and the poor man, who patiently endureth his wants, is rich enough.

Abundance is a trouble, want a misery, honour a burthen, advancement dangerous, but competency a happiness.

Whatsoever I desire, I always have ; because I desire nothing but what I can have.

If in the lottery of the world, it be my fortune to draw a prize, I am not proud of my good luck ; if I draw nothing but blanks, I am not troubled at my ill luck.

He that is not content in any state, will be content in no state ; for the fault is not in the thing, but in the mind.

The foundation of content must spring up in a man's own mind ; and he who has so little knowledge of human nature as to seek happiness by changing any thing but his own disposition,

fiction, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove. *Johnson.*

Must I be poor? I shall have company: Must I be banished? I'll think myself born there; and the way to Heaven is alike in all places.

Nothing will gain you more reputation, than an humble and serene deportment.

To be humble to superiors is duty; to equals, courtesy; to inferiors, nobleness; to all, safety: fortune may begin a man's greatness, but 'tis virtue that must continue it.

Contentment is the truest riches, and covetousness the greatest poverty. He is not rich that has much, but he that has enough. That man is poor that covets more, and yet wants a heart to enjoy what he already has.

He is not poor that hath not much, but he who would have more. Want lies in wishing; he lacks most that longs most; none so rich as he that
does

does not covet, but condemn: he hath all that desires nothing; he hath content, and content is all.

Humility is the forerunner of advancement and honour, and ambition the harbinger of destruction and ruin.

We can never be perfectly humble, till we come to a thorough understanding of ourselves.

Inveigh not against fate, nor repine at Providence; but wisely examine and correct your own negligence.

No summer but it has a winter; he never reaped comfort in his adversity, that sowed it not in his prosperity.

Socrates passing through the market, cries out, *How much is here I do not need!* Nature is content with little, grace with less: poverty lies in opinion; what is needful is soon provided, and enough is as good as a feast: we are worth what we do not want; our occasions being supplied, what would we do with more?

Xenophon, and the rest of the philosophers, esteemed wisdom the greatest wealth, and content the highest bliss.

The utmost we can hope for in this world is contentment; if we aim at any thing higher, we shall meet with nothing but grief and disappointment. A man should direct all his studies and endeavours at making himself easy now, and happy hereafter.

A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

Good men generally reap more substantial benefit from their afflictions, than bad men do from their prosperities.

Prosperity hath always been the cause of far greater evils to men than adversity; and it is easier for a man to bear this patiently, than not to forget himself in the other.

Proud

Proud men never have friends; neither in prosperity, because they know nobody; nor in adversity, because then nobody knows them.

Adversity does not take from us our true friends; it only disperses those who pretended to be such.

We must needs have some concern when we look into our losses: but, if we consider how little we deserve what is left, our murmurs will turn into thankfulness.

When *Alexander* saw *Diogenes* sitting in the warm sun, and asked what he should do for him? He desired no more, than that he would stand out of his sun-shine, and not take from him what he could not give.

Humility makes us acceptable to God, whose communication is with the humble: without this foundation, our whole spiritual building falls to the ground.

Of FRIENDSHIP.

FRRIENDSHIP is a sweet attraction of the heart, towards the merit we esteem, or the perfections we admire ; and produces a mutual inclination between two or more persons, to promote each other's interest, knowledge, virtue and happiness.

There's nothing so common as pretences to friendship ; though few know what it means, and fewer yet come up to its demands. By talking of it, we set ourselves off ; but when we enquire into it, we see our defects ; and when we heartily engage in it, we must charge thro' abundance of difficulty.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares ; softens our sorrows ; and assists us in extremities : it is a sovereign antidote against calamities.

A true friend is not born every day ; it is best to be courteous to all, intimate
with

with few ; for though perhaps we may have less cause for joy, I am sure we shall have less occasion of sorrow.

Friendship improves happiness and abates misery, by the doubling of our joy, and dividing of our grief.

Never condemn a friend unheard, or without letting him know his accuser or his crime.

There are two requisite qualities in the choice of a friend ; he must be both a sensible and an honest man ; for fools and vicious men, are incapable of friendship.

The proper business of friendship, is to inspire life and courage ; and a soul, thus supported, out-does itself : whereas, if it be unexpectedly deprived of these succours, it droops and languishes.

True friendship is one of the greatest blessings upon earth ; it makes the cares and anxieties of life sit easy ; provides us with a partner in every affliction to alleviate the burthen, and is a
sure

sure resort against every accident and difficulty that can happen.

He that you mark out for your friend, let him be a virtuous person ; for an ill man can neither long love, nor be long beloved ; and the friendships of wicked men are rather to be called conspiracies than friendships.

Every man is capable of being an enemy, but not a friend ; few are in a condition of doing good, but almost all of doing mischief.

A friend is a great comfort in solitude, an excellent assistance in business, and the best protection against injuries : he is a counsellor in difficulties, a confessor in all scruples, and a sanctuary in distress.

True friendship is made up of virtue as a thing lovely ; of familiar conversation, as pleasant ; and advantageous, as necessary.

Do good to thy friend that he may be more thy friend, and unto thy enemy, that he may become thy friend.

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When you have made choice of your friend, express all civilities to him : yet in prudence I would advise you to look upon your present friend, as in possibility, to be your future enemy.

He is a happy man, that hath a friend at his need ; but he is more happy, that hath no need of a friend.

Be slow to choose a friend, and slower to change him ; courteous to all, intimate with few : scorn no man for his meanness, nor humour any for their wealth.

A sure friend is best known in an adverse state : we know not whom to trust till after trial : there are some that will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendship, which is stronger than death ; and those the friends, whose fortunes are embarked in the same bottom, who are resolved to sink and swim together.

As great and exalted spirits undertake the pursuit of hazardous actions for
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the good of others, at the same time gratifying their passion for glory ; so do worthy minds in the domestic way of life, deny themselves many advantages to satisfy a generous benevolence, which they bear to their friends oppressed with distresses and calamities.

Charity commands us where we know no ill, to think well of all : but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Choose not a friend on a sudden, or make any one your intimate, before you have experienced his integrity.

Make use of a friend with great caution ; trust him not, before you know him well ; for many that pretend to be friends, use flattery as a mask to hide their hearts from men.

Never purchase friends by gifts, for if you cease to give, they will cease to love.

With three sorts of men enter no serious friendship,—the ungrateful man,
the

the multiloquious man, and the coward; the first cannot prize thy favours, the second cannot keep thy counsel, the third not vindicate thy honour.

It were happy, if, in forming friendships, virtue could concur with pleasure;—but the greatest part of human gratifications approach so nearly to vice, that few, who make the delight of others their rule of conduct, can avoid disingenuous compliances;—yet certainly he that suffers himself to be driven, or allured from virtue, mistakes his own interest, since he gains succour by means, for which his friend, if ever he becomes wise, must scorn him; and for which, at last, he must scorn himself. *Johnson.*

No man can lay himself under an obligation to do an ill thing. *Pericles*, when one of his friends importuned his service in an unjust matter, excused himself, saying, *I am a friend as far as the altar.*

True

True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind. There is no relish in the possession of any thing, without a partner.

Being sometimes asunder, heightens friendship. The great cause of the frequent quarrels between relations, is their being so much together.

Anger among friends is *unnatural*; and therefore, when it happens, is more tormenting.

Nothing can impair perfect friendship, because truth is the only bond of it.

Wealth without friends, is like life without health: the one an uncomfortable fortune; the other a miserable being.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

It will be very fit for all that have entered into any strict friendship, to
make

make this one special article in the agreement, that they shall mutually admonish and reprove each other.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

The commentary of a severe friend, is better than the embellishments of a sweet-lip'd flatterer.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

Among the many enemies of friendship, may be reckoned *suspicion* and *disgust*. The former is always hardening the cautious, and the latter repelling the delicate.

*Of COMPANY, CONVERSATION, and
DEPORTMENT.*

COMPLAISANCE renders a superior amiable; an equal agreeable; and an inferior acceptable; it smooths distinctions, sweetens conversation, produces good-nature and mutual benevolence, and makes every one in the company pleased with himself.

Wit often proves of pernicious consequence, when it ceases to be tempered with virtue and humanity.

The gifts of nature, and accomplishments of art, are valuable only as they are exerted in the interests of virtue, or governed by the rules of honour.

It would be an admirable improvement of what is generally termed good-breeding, if nothing were to pass among us for agreeable, which was the least transgression against that rule of life called decorum, or regard to decency.

The

The love of society is natural ; but the choice of our company is matter of virtue and prudence.

Keep company with persons rather above, than beneath yourself ; for gold, in the same pocket with silver, loseth both of its colour and weight.

Approve yourself to wise men by your virtue, and take the vulgar by your civilities.

Anacharsis, being invited to a feast, could not be prevailed with to smile at the affected railleries of common jesters ; but when an ape was brought in, he freely laughed, saying, *An ape was ridiculous by nature, but men by art and study.*

Be not of them that commence wits by blasphemy, and cannot be ingenious but by being impious.

To break idle jests, is the suburbs of vanity, and to delight in them, the city of fools.

If you meet with a person subject to infirmities, never deride them in him,

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but

but bless God that you have no occasion to grieve for them in yourself.

You may see your own mortality in other men's death, and your own frailty in their sins.

'Tis a fair step towards happiness, to delight in the conversation of wise and good men; where that cannot be had, the next point is to keep no company at all.

Open not your breast, like the gates of a city, to all that come; the virtuous only receive as guests.

If the clock of the tongue be not set by the dial of the heart, it will not go right.

A wise man hath his eyes open, and his mouth shut; and as much desires to inform himself, as to instruct others.

When you come into company, or to act, lay aside all sharp and morose humours, and be pleasant, which will make you acceptable, and the better effect your ends.

In

In holding of an argument, be neither conceited nor cholerick; the one distempers your understanding, the other abuses your judgment. Above all things decline paradoxies and mysteries; you will acquire no honour either in maintaining a rank falsehood, or meddling with secret truths; as he that pleads against the truth, makes wit the mother of his error, so he that argues beyond warrant makes wisdom the midwife of his folly.

Be very circumspect in the choice of your company: in the society of your equals, you may enjoy pleasure; in the society of your superiors, you may find profit; but to be the best in company, is to be in the way to grow worse; the best means to improve, is to be the least there. But above all, *be the companion of those who fear the Lord, and keep his precepts.* Numa Pompilius thought the company of good men so real a pleasure, he esteemed it preferable to a diadem: and when the Roman ambassa-

dors solicited him to accept the government, he frankly declared, among other reasons, for declining it, *that the conversation of men who assemble together to worship God, and to maintain an amicable charity, was his business and delight.*

Let your conversation, with men, be sober and sincere; your devotion to God, dutiful and decent; let the one be hearty, and not haughty: let the other be humble, but not homely. So live with men, as if God saw you; so pray to God, as if men heard you.

St. Bernard says, the *detractor carries the devil in his mouth*; so he who hearkeneth to him, may be equally said to *carry the devil in his ear.*

Endeavour rather to get the approbation of a few good men, than the huzza of the *mobile vulgus.*

He that is of courteous behaviour is beloved of all men; but he that is of clownish manners, is esteemed by none.

He that compliments another with hearty wishes to his face, and afterwards

wards degrades his reputation, is a double-tongued hypocrite.

If any man should turn religion into raillery, and think to confute it by two or three bold jests, this man doth not render religion, but himself ridiculous in the opinion of all considerate men, because he sports with his own life.

Let your conversation be with those by whom you may accomplish yourself best ; for virtue never returns with so rich a cargo, as when it sets sail from such continents. Company, like climates, alters complexions ; and ill company, by a kind of contagion, doth insensibly infect us : soft and tender natures are apt to receive any impressions.

Alexander learned his drunkenness of *Leonides*, and *Nero* his cruelty of his barber.

Look upon vicious company as so many engines planted against you by the devil ; and accordingly fly from them, as you would from the mouth of a cannon. Make no acquaintance with

those whom nothing will satisfy, but that you go to hell with them for company.

Modesty is not properly a virtue, but it is a very good sign of a tractable and towards disposition, and a great preservative and security against sin and vice: and those children, who are much under the restraint of modesty, we look upon as most hopeful, and likely to prove good.

Oftener ask, than decide questions; this is the way to better your knowledge; your ears teach you, not your tongue: so long as you are ignorant, be not ashamed to be instructed; if you cannot satisfy yourself, seek satisfaction elsewhere; all know not alike, and none all things; you may help another, and he you.

There is no man more dangerous than he, that with a will to corrupt, hath the power to please; for neither wit nor honesty ought to think themselves safe with such a companion,
when

when they frequently see the best minds corrupted by them. *Johnson.*

Promote virtuous communication.
Excommunicate enormous vanities.
Evermore countenance innocency.
Court amity, entertain contentment.

Vicious company is as dangerous as an infectious and contagious distemper, and therefore ought to be carefully and industriously avoided.

Nothing more engages the affections of men, than an handsome address, and graceful conversation.

Our conversation should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility.

He whose honest freedom makes it his *virtue* to speak what he thinks, makes it his *necessity* to think what is good.

Vile and debauched expressions are the sure marks of an abject and groveling mind, and the filthy overflowings of a vicious heart.

It is a sure method of obliging in conversation, to shew a pleasure in giving attention.

As men of sense say a great deal in few words; so the half-witted have a talent of talking much, and yet saying nothing.

If you think twice before you speak once, you will speak twice the better for it.

We sometimes shall meet with a frothy wit, who will rather lose his best friend, than his worst jest.

Modesty in your discourse will give a lustre to truth, and an excuse to your error.

We must speak well, and act well. Brave actions are the substance of life, and good sayings the ornament of it.

Good nature (says a polite author) is more agreeable in conversation than wit; and gives a certain air to the countenance, which is more amiable than beauty.

Discretion

Discretion of speech is more than eloquence ; and to speak agreeably to him with whom we converse, is more than to speak in exact order.

It is common with some men to swear, only to fill up the vacancies of their empty discourse.

Subtle disputations are only the sport to wits, and fitter to be contemned, than resolved. *Sen.*

It is an excellent rule to be observed in all disputes, that men should give soft words, and hard arguments ; that they should not so much strive to vex as to convince an enemy.

The deepest waters are the most silent ; empty vessels make the greatest sound, and tinkling cymbals the worst music. They who think least, commonly speak most.

It is to the virtues and errors of our conversation and ordinary deportment, we owe both our enemies and our friends, our good or bad character abroad, our domestic peace and troubles,
and,

and, in an high degree, the improvement and depravation of our minds.

He that talks all he knows, will talk more than he knows. Great talkers discharge too thick to take always true aim.

He that makes himself the common jester of a company, has but just wit enough to be a fool.

The heart of fools is in their mouth ; but the tongue of the wise is in their hearts.

It is usual with obstinate persons to regard neither truth in contradicting, nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

If incivility proceeds from pride, it deserves to be hated ; if from brutishness, it is only contemptible.

Excess of ceremony shews want of breeding. That civility is best, which excludes all superfluous formality.

Of the GENEROUS MIND.

A Good and generous man is happy within himself, and independent upon fortune ; kind to his friend ; temperate to his enemy ; religiously just ; indefatigably laborious ; and discharges every duty with a constancy and congruity of actions.

We are most like God, when we are as willing to forgive, as powerful to punish : and admirable is his virtue and praise, who having cause and power to hurt, yet will not, 2 *Sam.* xvi. 9—12.

A generous virtuous man lives not to the world, but to his own conscience, he, as the planets above, steers a course contrary to that of the world.

It is the glory of a brave man, to be such, that if fidelity was lost in the world, it might be found in his breast.

Have so much of a generous soul in you, as not to desert that which is just, but to own it.

There

There is nothing easier than to deceive a good man ; he that never lies, easily believes ; and he that never deceives, confides much ; to be deceived is not always a sign of weakness ; for goodness sometimes is the cause of it : have a care not to be so good a man, that others may take occasion from it of being bad ; let the cunning of the serpent go along with the innocency of the dove.

He that easeth the miserable of their burden, shall hear many blessing him ; fill the poor with food, and you shall never want treasure.

That man is of a base and ignoble spirit, that only lives for himself and not for his friends ; for we were not born for ourselves only, but for the public good. Noble spirited men are forward to all works advantageous to the common wealth.

That man enjoys a heaven upon earth, whose mind moves in charity,
rests

rests in providence, and turns upon the poles of truth and wisdom.

To imitate the best, is the best of imitation; and a resolution to excel, is an excellent resolution.

Virtue is an ornament to all persons, and no part of beauty is wanting to them that are endowed with it.

Virtue is amiable in an aged person, though wrinkled and deformed; but vice is hateful in a young person, though comely and beautiful.

Men of the noblest dispositions, think themselves happiest, when others share with them in their happiness.

Emulation is a noble passion, as it strives to excel by raising itself, and not by depressing another.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

No character is more glorious, none more attractive of universal admiration and respect, than that of helping those who are in no condition of helping themselves.

By compassion we make others miseries our own; and so, by relieving them, we at the same time relieve ourselves also.

It is better to be of the number of those who need relief, than of those who want hearts to give it.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

It is a good rule for every one who has a competency of fortune, to lay aside a certain proportion of his income for pious and charitable uses; he will then always give easily and chearfully.

History reports, of *Titus*, the son of *Vespasian*, that he never suffered a man to depart with discontent out of his presence.

Cyrus, the first emperor of *Perſia*, obtained a victory over the *Aſſyrians*; and after the battle, was ſo ſenſibly touched with ſeeing the field covered with dead

dead bodies, that he ordered the same care to be taken of the wounded *Affyrians* as of his own soldiers, saying, 'They are men as well as we, and are no longer enemies when once they are vanquished.

The words of *Lewis XII.* of *France*, shewed a great and noble mind; who being advised to punish those that had wronged him before he was King, answered, it is not becoming a King of *France*, to avenge injuries done to a Duke of *Orleans*.

He that is noble-minded, has the same concern for his own fortune, that every wise man ought to have, and the same regard for his friend that every good man really has: his easy graceful manner of obliging carries as many charms as the obligation itself, his favours are not extorted from him by importunity; are not the late rewards of long attendance and expectation; but flow from a free hand and open heart.

Good.

Goodness of nature is of all virtues and dignities of the mind the greatest, being the character of the Deity; and without it man is a busy, mischievous, wretched thing, no better than a kind of vermin.

He that becomes acquainted and is invested with authority and influence, will in a short time be convinced, that in proportion as the power of doing well is enlarged, the temptations to do ill are multiplied and enforced.

Cæsar used to say, that no music was so charming in his ears, as the requests of his friends, and the supplications of those in want of his assistance.

It was well said of him, that called a good office, that was done harshly, *A sony piece of bread*: It is necessary for him that is hungry to receive it; but it almost choaks him in the going down.

Mark Antony, when depressed, and at an ebb of fortune, cried out, that he had lost all, except what he had given away.

Of BENEFITS, GRATITUDE, and
INGRATITUDE.

IF you forget God when you are young, God may forget you when you are old.

If you would borrow any thing a second time, use it well the first, and return it speedily.

Aristotle being asked what grew old soonest, and what latest? answered, *Benefits and injuries*. The wise philosopher well understood that we are apt to forget a good turn, but our memories are wonderfully tenacious of any wrong or injury that we conceive hath been done to us. Most men write down the one in sand, where every blast of wind obliterates the record; but the other they take care to have engraven upon leaves of adamant, in characters that scarce time itself is able to deface.

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Never

Of

Never communicate that which may prejudice your concerns when discovered, and not benefit your friend when he knows it.

Never forget the kindnesses which others do for you : never upbraid others with the courtesies which you do for them.

No monster in nature ought to be more carefully shunned, than he that returns reproach and calumny for kindness and civility.

Remember to requite, at least to own kindnesses, lest your ingratitude prove a considerable diskindness.

The greatest benefits of all, have no witness, but lie concealed in the conscience.

Let no one be weary of rendering good offices ; for by obliging others we are really kind to ourselves.

No man ever was a loser by good works ; for, though he may not be immediately rewarded, yet, in process of time, some happy emergency or other occurs

occurs to convince him, that virtuous men are the darlings of Providence.

Gratitude is a duty of both *natural* and *revealed* religion, and was very much recommended, pressed, and practised by all the good and wise heathens.

As to the matter of gratitude and ingratitude, there never was any man yet so wicked as not to approve of the one and detest the other, as the two things in the whole world, the one to be the most esteemed, and the other the most abominated.

Friendship is the medicine for all misfortune; but ingratitude dries up the fountain of all goodness.

He who receives a good turn should never forget it: he who does one, should never remember it.

Gratitude is a duty none can be excused from, because it is always in our own disposal.

Of HONOURS *and* GREATNESS
in LIFE.

GREATNESS may procure a man a tomb, but goodness alone can deserve an epitaph.

He only is a great man, who can neglect the applause of the multitude, and enjoy himself independent of its favour.

Honour and riches are the two wheels upon which the whole world is moved; these are the two springs of our discontent.

I desire not great riches, but such as I may get justly, use soberly, distribute chearfully, and leave contentedly.

A Prince ought more to fear those whom he hath advanced, than those he hath oppressed; for the one hath the means to do mischief, but the other hath not the power.

The nearest way to honour, is for a man so to live, that he may be found
to

to be that in truth he would be thought to be.

The folly of one man, is the fortune of another, and no man prospers so suddenly as by the errors of others.

What men call grandeur, glory and power, are, in the sight of God, but misery and folly.

Reputation, honour and preferment are gained, retained and maintained by humility, discretion and sincerity, with which till a man be accommodated and accomplished, he is not esteemed as a worthy member in a commonwealth.

Vexation and anguish accompany riches and honour; the pomp of the world, and the favour of the people, are but smoke suddenly vanishing, which if they commonly please, commonly bring repentance; and for a moment of joy, they bring an age of sorrow.

Titles of honour, conferred upon such as have no personal merit to de-

serve them, are at best but the royal stamp set upon base metal.

'Tis true greatness that constitutes glory, and virtue is the cause of both : but vice and ignorance taint the blood ; and an unworthy behaviour degrades and disennobles a man more than birth and fortune aggrandize and exalt him.

The greater a man is in power above others, the more he ought to excel them in virtue : wherefore *Cyrus* said, That none ought to govern, who was not better than those he governed.

It is not the place, says *Cicero*, that maketh the person, but the person that maketh the place, honourable.

Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, tho' in a prince, and virtue honourable, tho' in a peasant.

Of MERIT, REPUTATION, PRAISE,
and FLATTERY.

SAY little of persons that you can
neither commend without envy,
nor dispraise without danger.

Praise no man too liberally before
his face, nor censure any man severely
behind his back.

Flatterers only lift a man up, as it is
said the eagle does the tortoise, to get
something by his fall.

Wisdom, virtue, and valour, have a
natural right to govern ; he alone ought
to command others, who has most wis-
dom to discover what is just ; most vir-
tue to adhere to it ; and most courage
to put it into execution.

Reputation is a great inheritance, it
begetteth opinion (which ruleth the
world), opinion riches, riches honour :
It is a perfume that a man carrieth a-
bout him, and leaveth wherever he
goes : and it is the best heir of a man's
virtue.

The shortest way to attain reputation is that of merit ; if industry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of your virtue and worth to the best advantage.

Great merit and high fame are like a high wind and a large sail, which do often sink the vessel.

It is more difficult to repair a credit that is once shaken, than to keep that in a flourishing greenness, which was never blasted.

Reputation is like fire, when you have kindled it, you may easily preserve it : but, if once you extinguish it, you will not easily kindle it again, at least not make it burn so bright as before.

Nature produces merit ; virtue carries it to perfection ; and fortune gives it the power of acting.

It was a saying of *Pythagoras*, those are our friends who reprimand us, not those who flatter us.

To

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

A man ought to blush when he is praised for perfections he does not possess.

Praises would be of great value, did they but confer upon us the perfections we want.

Be careful how you receive praise from men ; from good men, neither avoid it nor glory in it ; from bad men, neither desire it nor expect it : to be praised of them that are evil, or for that which is evil, is equal dishonour ; he is happy in his merit, who is praised by the good, and imitated by the bad.

Praise no man too liberally when he is present, nor censure him too lavishly when he is absent ; the one favours of flattery, the other of malice, and both are reprehensible ; the true way to advance another's virtue, is to follow it ; the best means to decry another's vice, is to decline it.

Clear

Clear and round dealing is the honour of man's nature ; hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honourable.

Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

Fame is the attendant of virtue, and virtue is the forerunner of happiness here, and blessedness hereafter.

Not the multitude of applauses, but it is the good sense of the applauders, which establishes a valuable reputation.

Preserve carefully your reputation ; if that be once lost, you are like a cancelled writing of no value.

Praise nothing but what is worthy of commendation, so shall your judgment be approved, and honestly applauded.

Perfections of the body are nothing comparable to the excellent qualities and endowments of the mind. For those are but the varnishes and shadows of a mere man, but these are the perfections

fections and excellencies of a wise man; since wisdom is an essential part of nobility.

Remember to speak of yourself as seldom as may be. If you praise yourself, it is arrogance; if you dispraise, it is folly.

Speak not well of any undeservedly, that is sordid *flattery*: speak not well of yourself, though never so deserving, lest you be tempted to *vain-glory*, but value more a good conscience, than a good commendation.

Some poor men are under-valued, because worth nothing; and some rich men over-valued, tho' nothing worth.

It is the property of a great wit to decline esteem; to be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

Virtue and vice divide the whole world betwixt them; the one hath the greater part, but the other is the more desirable; this maketh miserable, but
that

that happy; the former affords true pleasure, but the latter procures certain misery.

Virtuous persons are by all good men openly revered, and even silently by the bad, so much do the beams of virtue dazzle even unwilling eyes.

We should be careful to deserve a good reputation, by doing well; and, when that care is once taken, not to be over-anxious about the success.

If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.

He that justly rebuketh a wise man, shall afterwards find more favour than he that flattereth with his tongue.

It is better that a man's own works, than that another man's words, should praise him. Know thyself, said *Bias*; so shall no flatterer deceive thee.

Many take less care of their *conscience* than their *reputation*. The religious man *fears*, the man of honour *scorns* to do an ill action.

He

He that reviles me (it may be), calls me fool ; but he that flatters me, if I take not heed, will make me one.

The philosopher *Bias*, being asked, What animal he thought the most hurtful ? replied, That of wild creatures, a tyrant ; and of tame ones, a flatterer.

King *Alphonfus*, was wont to say, that his dead countellors, meaning his books, were to him far better than the living ; for they, without flattery or fear, presented to him truth.

It is better, said *Antisthenes*, to fall among crows, than flatterers ; for those only devour the dead, these the living.

Flatter not, nor be thou flattered. Follow the dictates of your reason, and you are safe.

A death-bed flattery is the worst of treacheries. Ceremonies of mode and compliment are mightily out of season, when life and salvation come to be at stake.

In order that all men may be taught to speak truth, it is necessary that all
likewise

likewise should learn to hear it; for no species of falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness. Those who are neither servile, or timorous, are yet desirous to bestow pleasure; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness, will dispose to pay them. *Johnson.*

Flatter not yourself in your faith to God, if you want charity for your neighbour; and think not that you have charity for your neighbour, if you want faith to God; where they are not both together, they are both wanting; they are both dead if once divided.

Praise, like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprize. It is, therefore, not only necessary that wickedness, even
when

when it is not safe to censure it, be denied applause, but that goodness be commended only in proportion to its degree; and that the garlands due to the great benefactors of mankind, be not suffered to fade upon the brow of him, who can boast only petty services and easy virtues. *Johnson.*

Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time: but the *reputation of wisdom* is venerable to posterity.

For people of worth, it is not necessary to fetch praises from their predecessors; it is enough to speak of their own particular merit: it is happy to have so much merit, that our birth is the least thing respected in us.

Princes are seldom dealt truly with, but when they are taught to ride the *great horse*, which knowing nothing of dissembling, will as soon throw an *Emperor* as a groom.

of

Of WEALTH, LUXURY, and the PUR-
SUIT of PLEASURE.

THE luxurious live to eat and drink ; but the wise and temperate eat and drink to live.

The man of pleasure and the free-thinker, who deny the being of a God, and live as they list, under the notion that all things came into being by *chance*, will do well to consider, if the world was made by *chance*, whether there might not be also a *Hell* made by *chance*, and they should fall into it by *chance*, and so by *chance* be miserable to all eternity ;—what a damnable chance will this be !

Those men who have wasted their own estates, will help you to consume yours : they are like the fox in the fable, who having lost his tail, persuaded others to cut off theirs as troublesome.

Money in your purse will credit you ;
wisdom

wisdom in your head adorn you ; but both in your necessity will serve you.

A seasonable gathering, and a reasonable spending, make a good house-keeping.

Balance your expences by the just weight of your own estate, and not by the poise of another's spending.

We heap suppers upon dinners, and dinners upon suppers without intermission ; it costs us more to be miserable, than would make us perfectly happy.

Our life is like a comedy ; the breakfast is the prologue, a dinner the interlude, a supper the epilogue.

If mankind would only attend human nature, without gaping after superfluities, a cook would be found as needless, as a soldier in time of peace ; we may have necessaries upon very easy terms, whereas we put ourselves to great pains for excess.

The more simple the diet is, the better is the chyle ; for variety of meats

H

and

and drink, doth beget various and diverse spirits, which have a conflict amongst themselves.

If you have as many diseases in your body, as a bill of mortality contains, this one receipt of temperance will cure them all.

Pleasures, while they flatter a man, sling him to death.

Every lust that we entertain deals with us as *Delila* did with *Samson*, not only robs us of our strength, but leaves us fast bound.

Gluttony kills more than the sword, for from hence proceeds sloth, debauchery, heaviness of mind, and the dissolution of all virtues, with prodigality, and an innumerable long train of diseases, and even death itself.

Immoderate pleasures shorten men's days more than the best medicaments can prolong them; the poor are seldom sick for the want of food, than the rich are by the excess of it. Meats that are too relishing, and which create

an immoderate appetite, are rather a poison than a nutriment. Medicines in themselves are really mischievous, and destructive of nature, and ought only to be used on pressing occasions; but the grand medicament, which is always useful, is sobriety, temperance in pleasures, tranquillity of mind, and bodily exercise: in this the blood is sweetened and in good temperment, and all superfluous humours are dissipated.

Riches beget pride, pride impatience, impatience revenge, revenge war; war poverty, poverty humility, humility patience, patience peace, and peace riches.

Men that are covetous, make it their study to heap up wealth, and only to please their fancy starve their bellies.

Riches, beauty, honour, strength, or any other worldly good that we have enjoyed, and is past, do but grieve us; that which is present doth not satisfy, that which may be hoped for, as future,

is altogether uncertain ; what folly or madness then is it to trust to any of them ?

The shortest way to be rich, is not by enlarging our *estates*, but by contracting our *desires*.

Wisdom is better without an inheritance, than an inheritance without wisdom.

A great *fortune* in the hands of a fool is a great *misfortune*. The more riches a fool has, the greater fool he is.

If sensuality were pleasure, beasts are happier than men : but human felicity is lodged in the soul, not in the flesh.

He that abounds in riches, good cheer, dogs, horses, equipages, fools, and flatterers, *must certainly be a great man*.

Let pleasures be ever so innocent, the excess is always criminal.

Pleasures unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

Though

Though want is the scorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer.

Aristippus said, he liked no pleasure, but that which concerned a man's true happiness.

The *Egyptians* at their feasts, to prevent excesses, set a *skeleton* before their guests, with this motto, Remember ye must be shortly such.

There is but one solid pleasure in life; and that is our duty. How miserable then, how unwise, how unpardonable are they, who make that one a pain !

Avoid gaming, for among many other evils which attend it, are these: *Loss of time, loss of reputation, loss of health, loss of fortune, loss of temper, ruin of families, defrauding of creditors; and what is often the effect of it, the loss of life, both temporal and eternal.*

The ingenious *M. Pascal* kept always in mind this maxim, *Avoid pleasure and superfluity.*

All men of estates, are, in effect, but trustees for the benefit of the distressed, and will be so reckoned, when they are to give an account.

The *great* are under as much difficulty to expend with pleasure, as the *mean* to labour with success.

There needs no train of servants, no pomp or equipage, to make good our passage to Heaven; but the graces of an honest mind, directed by a true faith, will serve us upon the way, and make us happy at our journey's end.

Extravagance and sensuality brought *Pericles*, *Callias*, the son of *Hypponicus*, and *Nicias*, not only to necessity, but to extreme poverty; and when all their substance was exhausted, they then drank to each other in a *bowl of poison*, and thus miserably ended their days. This is one of the many lamentable instances which may be given of the fatal effects of extravagance and sensuality.

Of WOMEN, LOVE, and MARRIAGE.

NEVER marry without the full consent both of your intended companion's friends and your own.

Marriage is not commonly unhappy, but as life is unhappy, and most of those who complain of connubial miseries, have as much satisfaction as their natures would have admitted, or their conduct procured, in any other condition. *Johnson.*

Marriage should be considered as the most solemn league of perpetual friendship; a state from which artifice and concealment are to be banished for ever; and in which every act of dissimulation is a breach of faith. *Ibid.*

Pride, in a woman, destroys all symmetry and grace; and affectation is a more terrible enemy to a fine face, than the small pox.

No woman is capable of being beautiful, who is not incapable of being false.

No woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech.

It is treason against the law of love, and of God, for any to marry, unless they wed; that is, unless they love, and be true to their love. *Prov. v. 19. Heb. xiii. 4.*

Ride not post for your match, if you do, you may in the period of your journey take sorrow for your inn, and make repentance your host.

I would not advise you to marry a woman for her beauty; for beauty is like summer fruits, which are apt to corrupt, and not lasting.

There is a great difference between a portion and fortune with your wife; if she be not virtuous, let her portion be never so great, she is no fortune to you.

It is not the lustre of gold, the sparkling of diamonds, and emeralds, nor the splendor of the purple tincture that adorns or embellishes a woman; but gravity,

gravity, discretion, humility, and modesty.

Where love is, there is no labour: and if there is labour, the labour is loved.

Love ever what is honest; as most lovely; and detest what is the contrary, as most detestable.

The utmost of a woman's character, is contained in domestic life; first, her piety towards God; and, next, in the duties of a daughter, a wife, a mother, and a sister.

Nothing can atone for the want of modesty and innocence; without which beauty is ungraceful, and quality contemptible.

Many of the misfortunes in families arise from the trifling way women have in spending their time, and gratifying only their eyes and ears, instead of their reason and understanding.

There is nothing that wears out a fine face like the vigils of the card-table, and those cutting passions which
natu-

naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gamester.

The plainer the dress, with greater lustre does beauty appear. Virtue is the greatest ornament, and good sense the best equipage.

An inviolable fidelity, good humour, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it invisible.

He who gets a good husband for his daughter, hath gained a son; and he who meets with a bad one, hath lost a daughter.

The surest way of governing both a private family, and a kingdom, is for a husband, and a prince, to yield at certain times something of their prerogative.

He that contemns a shrew to the degree of not descending to word it with her, does worse than beat her.

of

Of TRUTH, LYING, and DISSIMU-
LATION.

SUSPECT a tale-bearer, and never trust him with thy secrets, who is fond of entertaining thee with another's: no wise man will put good liquor into a leaky vessel.

Tricks and treachery are the practice of fools, who have not sense enough to be honest.

He that dissembleth with God, is not to be trusted by man, *John ii. 23, 24. 2 Theff. iii. 2.*

Some men by flattery (an art much in fashion) have raised themselves, and done their business without running any risque; but I look upon flatterers as the pests of society, and the disgraces of human nature.

There is no crime more infamous than the violation of truth; it is apparent, that men can be sociable beings no longer than they can believe each other.

other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself. *Johnson.*

All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man; a crime of a deep dye, and of an extensive nature, leading into innumerable sins; for lying is practised to deceive, to injure, betray, rob, destroy, and the like: lying, in this sense, is the concealing of all other crimes, the sheep's-cloathing upon the wolf's back, the pharisee's prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, the thief's cloak, and *Judas's* kiss. In a word, it is mankind's darling sin, and the devil's distinguished characteristic.

A dissembler (who is generally a covetous and designing hypocrite) is very dexterous at giving out of news, and hath a mint always about him to coin
such

such as may be current and seasonable to answer his ends.

Truth is not only a man's ornament, but his instrument ; it is the *great* man's glory, and the *poor* man's stock : a man's truth is his livelihood, his recommendation, his letters of credit.

Lying is a sin destructive to society ; for there is no *trade* where there is no *trust*, and no *trust* where there is no *truth* ; and yet this cursed trade of lying creeps into all trades, as if there was no living (as one speaks) without lying : but sure it is, we had better be *losers than liars*, for he sells a dear bargain indeed, that sells his conscience with his commodity.

Lie not in mirth ; jesting lies bring serious sorrows : he is a fool that destroys his own soul to make sport for other people.

Let this be always your rule : if 'tis not decent, never do it ; if 'tis not true, never speak it.

There is nothing, says *Plato*, so delightful

lightful as the hearing or the speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Where diligence opens the door of the understanding, and impartially keeps it, truth is sure to find both an entrance and a welcome too.

Plain truth must have plain words; she is innocent, and accounts it no shame to be seen naked: whereas the hypocrite or double-dealer shelters and hides himself in ambiguities and reserves.

An honest man is believed without an oath; for his reputation swears for him.

There are lying looks, as well as lying words; dissembling smiles, deceiving signs, and even a lying silence.

Aristotle lays it down for a maxim,
That a brave man is clear in his discourse,
and

and keeps close to truth. And Plutarch calls lying *the vice of a slave.*

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

There is no vice, that doth so cover a man with shame, as to be found false and perfidious.

All a man can get by lying and dissembling, is, that he shall not be believed when he speaks truth.

Nothing is more noble, nothing more venerable, than fidelity; faithfulness and truth are the most sacred excellencies and endowments of the human mind.

If falsehood, like truth, had but one face only, we should be upon better terms; for we should then take the contrary to what the liar says, for certain truth.

An hypocrite is under perpetual constraint: and what a torment must it be for a man always to appear different from what he really is!

Of

Of DRUNKENNESS *and* INTEMPE-
RANCE.

BEWARE of drunkenness, lest all good men beware of you ; where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy, blasphemy is wit, oaths are rhetoric, and secrets are proclamations.

Of all vices, take heed of drunkenness ; other vices are but fruits of disordered affections, this disorders, nay banishes reason ; other vices but impair the soul, this demolishes her two chief faculties, the understanding and the will ; other vices make their own way, this makes way for all vices : he that is a drunkard, is qualified for all vice.

It is an ill thing for a man not to know the gage of his own stomach ; nor to consider that men do many things in their drink that they are ashamed of when sober : drunkenness being nothing but a voluntary madness,
it

it emboldens men to undertake all sorts of mischief; it both irritates wickedness, and discovers it; it does not only make men vicious, but shews them to be so; and the end of it is either shame or repentance.

Whilst the drunkard swallows wine, wine swallows him: God disregards him, angels despise him, men deride him, virtue declines him, the devil destroys him.

In the first warmth of our liquor, we begin to have an opinion of our wit: the next degree of heat gives us an opinion of our courage: the first error brings us often into a quarrel, and the second makes us come off as pitifully.

Drunkennes and covetousness do much resemble one another; for the more a man drinks, the more he thirsteth; and the more he hath, still the more he coveteth.

He that goes to the tavern, first for the love of company, will at last go there for the love of liquor.

It was a usual saying with the great Lord *Verulam*, that not one man of a thousand died a natural death ; and that most diseases had their rise and origin from intemperance : for drunkenness and gluttony steal men off silently and singly ; whereas sword and pestilence do it by the lump : but then death makes a halt, and comes to a cessation of arms ; but the other knows no stop or intermission, but perpetually jogs on, depopulates insensibly, and by degrees : and though this is every day experienced, yet men are so enslaved by custom and a long habit, that no admonition will avail.

Drunkenness is a sin, at which the most sober heathens blushed. The *Spartans* brought their children to lothe it, by shewing them a drunkard, whom they gazed at as a *monster* ; Even *Epicurus* himself, who esteemed happiness to consist in pleasure, yet was temperate, as *Cicero* observes,

Of

OF TIME, BUSINESS, *and* RECREATION.

FOR every thing you buy or sell, let or hire, make an exact bargain at first; and be not put off to an hereafter by one that says to you, "we shan't disagree about trifles."

Rather pay wages to a servant, than accept the offered help of occasional attendants—such are never paid.

He that would have his business well done, must either do it himself, or see the doing it.

He that follows his recreation when he should be minding his business, is like, in a little time, to have no business to follow.

The hand of the diligent shall bear rule, but the slothful hand shall be under tribute.

It is the great art and philosophy of life to make the best of the present, whether it be good or bad; and to bear the one with resignation and patience,

and enjoy the other with thankfulness and moderation.

How unthinking must those unhappy persons be, who make it a common excuse, for idle and pernicious amusements, that they do it to *kill time*.

Make good use of time, if you love eternity ; reflect that yesterday cannot be recalled ; to-morrow cannot be assured ; to-day is only yours, which, if you procrastinate, you lose ; which lost, is lost for ever : one day present is worth two to come.

The story of *Melancthon* affords a striking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the *hour*, but the *minute* to be fixed, that the day might not run out in the idleness of suspense.

Life is continually ravaged by invaders ; one steals away an hour, and another a day ; one conceals the robbery by hurrying us into business, another by lulling us with amusement : the depredation

predation is continued through a thousand vicissitudes of tumult and tranquillity, till, having lost all, we can lose no more. *Johnson.*

There is a kind of men who may be classed under the name of *bustlers*, whose *business* keeps them in perpetual motion, yet whose motion *always eludes their business*; who are always to do what they never do; who cannot stand still because they are wanted in another place, and who are wanted in many places because they can stay in none. *Johnson.*

After you have used faithful diligence in your lawful calling, perplex not your thoughts about the issue and success of your endeavours, but labour to compose your mind in all conditions of life, to a quiet and steady dependence on God's providence, being anxiously careful for nothing.

Diligence alone is a fair fortune, and industry a good estate: idleness doth waste a man as insensibly, as industry

doth improve him: you may be a younger brother for your fortune, but industry will make you an heir.

Diligence, the hand-maid of providence, is parent of intelligence, and the noble dispenser of excellence; all arts and sciences are at her command: she crowns all her sons and lovers with riches and honour.

Diligence puts almost every thing into our power, and will in time make *even* children capable of the best and greatest things.

Industry is never unfruitful. Action keeps the soul both sweet and sound, whilst slothfulness rots it to noisomeness. There is a kind of good angel waiting upon diligence, always carrying a laurel in his hand to crown her; whereas idleness for her reward is ever attended with shame and poverty.

If you spend the day profitably, you will have cause to rejoice in the evening.

Leisure without learning is death,
and

and idleness the grave of a living man. It was a brave saying of *Scipio* (and every scholar can say it), That he was never less alone, than when alone. I pity those who spend themselves, and mispend their time in doing nothing, or worse than nothing; who are always idle, or ill employed.

Rise early to your business, learn good things, and oblige good men; these are three things you shall never repent of.

Time is the most precious, and yet the most brittle jewel we have: it is what every man bids largely for, when he wants it, but squanders it away most lavishly when he has it.

The bow that is always bent will suffer a great abatement in the strength of it: and so the mind of man will be too much subdued, and humbled, and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may divert and recreate itself.

itself. But then, as no man uses to make a meal of sweet-meats, so we must take care, that we be not excessive and immoderate in the pursuit of those pleasures we have made choice of.

The loss of wealth may be regained, of health recovered, but the loss of precious time can never be recalled.

Visits made or received, are usually an intolerable consumption of our time, unless prudently ordered ; and they are for the most part spent in vain and impertinent discourses.

When you go forth upon business, consider with yourself what you have to do ; and when you return, examine what you have done.

Xenocrates divided each day into several parts, for various employments, assigning one to silence, wherein to study what to say.

As many days as we pass without doing some good, are so many days entirely lost.

There are but very few who know
how

how to be idle and innocent. By doing nothing we learn to do ill.

Time is what we want most, but what we use worst; for which we must all account, when time shall be no more.

If age puts an end to our desires of pleasure, and does the business of virtue, there can be no cause of complaint.

It is with our time as with our estates; a good husband makes a little go a great way.

There is no man but hath a soul; and if he will look carefully to that, he need not complain for want of business.

Should the greatest part of people sit down, and draw up a particular account of their time, what a shameful bill would it be! so much extraordinary for eating, drinking, and sleeping, beyond what nature requires; so much in revelling and wantonness; so much for the recovery of the last night's intemperance; so much in gaming, plays, and masquerades; so much in paying
and

and receiving formal and impertinent visits, in idle and foolish prating, in censuring and reviling our neighbours ; so much in dressing our bodies, and talking of fashions ; and so much wasted and lost in doing nothing.

Let your recreation be manly, moderate, seasonable and lawful : the use of recreation is to strengthen your labour, and sweeten your rest. But there are some so rigid, or so timorous, that they avoid all *diversions*, and dare not but abandon *lawful delights*, for fear of offending. These are hard tutors, if not tyrants to themselves ; whilst they pretend to a mortified strictness, are injurious to their own *liberty*, and to the *liberality* of their Maker.

Of

OF RETIREMENT *and the* PRIVATE
LIFE.

EXCESSIVE privacy, and constant retirement, are apt to make men out of humour with others, and too fond of themselves.

If I lie under the protection of heaven, a poor cottage for retreat, is more worth than the most magnificent palace: here I can enjoy the riches of content in the midst of an honest poverty; here undisturbed sleeps and undissembled joys do dwell: here I spend my days without cares, and my nights without groans; my innocency is my security and protection.

He that lives close, lives quiet; he fears nobody, of whom nobody is afraid; he that stands below upon the firm ground, needs not fear falling.

It is a stark madness for a man to think he shall be safe and quiet, when he is great.

You

You will find by experience (which is the best looking-glass of wisdom), that a private life is not only more pleasant, but more happy than any princely state.

Excommunicate all manner of vain imaginations, and run in the way of the divine commandments.

Every morning meditate on the uncertainty of the time to come, and every evening examine the employment of the day past.

Some suspension of common affairs, some pause of temporal pain and pleasure, is doubtless necessary to him that deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which mistake cannot be rectified. *Johnson.*

The more a man is contemplative, the more happy he is, and assimilated to the divine essence.

Solitude relieves us when we are sick of company; and conversation, when we are weary of being alone.

As too long a retirement weakens the mind, so too much company dissipates it.

The silent virtues of a good man in solitude, are more amiable than all the noisy honours of active life.

He who resigns the world, is in constant possession of a serene mind; but he who follows the pleasures of it, meets with nothing but remorse and confusion.

A first minister of state has not so much business in public, as a wise man has in private.

O the sweetness and pleasure of those blessed hours that I spend apart from the noise and business of the world! How calm, how gentle! not so much as a cloud or breath of wind to disturb the serenity of my mind. The world to me is a prison, and solitude a paradise.

Give me a retired life, a peaceful conscience, honest thoughts, and virtuous actions, and I can pity *Cæsar*.

Of

Of CAUTIONS and COUNSELS.

COUNSEL with caution ; few are thanked for advice which they are forward to give.

Directly contradict none, except such as deal in bold and groundless assertions.

Beware of strangers ; and behave with caution and reserve in mixt companies.

Hearken to the warnings of conscience, if you would not feel its wounds.

Get this principle wrought in your heart, that there is nothing got by sin, but misery ; nothing lost by holiness, but Hell.

It was good advice of Christ, *If any man will sue thee at law, and take away thy coat, let him have thy cloak also ;* the reason is evident, lest the lawyer should come between, and strip you naked even to your shirt.

Remem-

Remember that one crown in your purse will do you more honour than ten spent.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

Let your prayers be as frequent as your wants; and your thanksgivings as your blessings.

In the morning think what you have to do, for which ask God's blessing; at night, what you have done, for which you must ask pardon.

He that dares sometimes be wicked for his advantage, will be always so, if his interest require it.

Let thy estate serve thy occasions; thy occasions, thyself; thyself, thy soul; thy soul, thy God.

Dispose of the time past, to observation and reflection; time present to duty, and time to come, to providence.

If your means suit not with your ends, pursue those ends which suit with your means.

It

It is easier to give counsel, than to take it; wise men think they do not need it, and fools will not take it.

Be not over curious in prying into mysteries; lest by seeking things which are needless, we omit things which are necessary. It is more safe to doubt of uncertain matters, than to dispute of undiscovered mysteries.

In your discourse take heed what you speak, and to whom you speak: how you speak, and when you speak; what you speak, speak truly; when you speak, speak wisely; a fool's heart is in his tongue, but a wise man's tongue is in his heart.

It is much better to keep children in order by shame and generosity of inclination, than by fear.

Be not over precipitate in your designs; great designs require great considerations, and they must have their time of maturing, otherwise they will prove abortive.

Be

Be studious to preserve your reputation ; if that be once lost, you are like a cancelled writing, of no value, and at best you do but survive your own funeral : for reputation is like a glass, which being once cracked, will never be made whole again ; it will bring you into contempt like the planet *Saturn*, which hath first an evil aspect, and then a destroying influence.

Be timely wise, rather than wise in time, for after wisdom is ever accompanied with tormenting wishes.

Be very cautious in commending yourself, for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

Beware of a too sanguine dependence upon future expectations : the most promising hopes are sometimes dashed in pieces, by the intervention of some unforeseen and unexpected accident.

Boast not of your health and strength too much, but whilst you enjoy them, praise God, and use them well, lest he deprive you of them.

Bury not your faculties in the sepulchre of idleness, but those endowments wherewith Providence hath any ways enriched you, let prudence always manage : and evermore endeavour to secure every minute to a commendable, sober, or pious employment.

Be not rashly exceptionous, nor rudely familiar ; the one breeds contention, the other contempt.

Disdain not your inferior in the gifts of fortune, for he may be your superior in the gifts of the mind.

Entertain charity, and seek peace with all men ; be helpful to your friends, and kind to strangers, but love and do good even to your enemies, for otherwise you usurp, not deserve, the name of a Christian.

Give your friend counsel with the greatest caution when he asks it of you, lest

lest you do him hurt, and he accuse you of enmity. Rash counsel is unprofitable to him that giveth it, and hurtful to him that receiveth it; therefore be ready to hear, careful to contrive, but slow to speak.

Give not your advice or opinion before required, for that is to upbraid the others ignorance, and to value your own parts overmuch: neither accustom yourself to find fault with other men's actions, for you are not bound to weed their gardens.

Be not hasty in thy tongue, and in thy deeds slack and remiss. Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

Men ought to be more considerate in writing than in speaking; because a rash and indiscreet word may be corrected presently; but that which is written, can no more be denied or amended, but with infamy.

Omit no opportunity of doing good and you will find no opportunity for doing ill.

Trust not to the promise of a common swearer, for he that dares sin against God, for neither profit nor pleasure, will trespass against you for his own advantage. He that dares break the precepts of his father, will easily be persuaded to violate the promise unto his brother.

When King *Pyrrhus* prepared his expedition into *Italy*, his wise counsellor *Cyneas*, to make him sensible of the vanity of his ambition, said, *Well, Sir, to what end do you make all this preparation?* To make myself master of *Italy*, replied the King. *And what after that is done*, said *Cyneas*? I will pass over into *Gaul* and *Spain*, said the other. *And what then?* I will go then to subdue *Africa*; and lastly, when I have brought the whole world into my subjection, I will sit down and rest content at my own ease. For *Heaven's sake*, Sir, replied *Cyneas*, tell what binders that you may not, if you please, be now in the condition you speak of? Why do you not
now,

now, at this instant, settle yourself in the state you seem to aim at, and spare the labour and hazard you interpose.

Plato often inculcates this great precept, Do thine own work, and know thyself.

Be always at leisure to do good; never make business an excuse to decline the offices of humanity.

In all the affairs of human life, let it be your care not to hurt your mind, nor offend your judgment.

Never expect any assistance or consolation in thy necessities from drinking companions.

Prefer solid sense to wit; never study to be diverting without being useful; let no jest intrude upon good manners; nor say any thing that may offend modesty.

In marriage, prefer the person before wealth; virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

Insult not over misery, nor deride infirmity. The *frogs* in the well said pertinently to the boys that pelted them, *Children, though this be sport to you, it is death to us.*

Consider at the beginning of an undertaking, and weigh the conveniences with the inconveniences, for innumerable incommodities and incumbrances commonly accompany inconsideration and rashness.

If you are disposed to be merry, have a special care to three things: first, that your mirth be not against religion; secondly, that it be not against charity; thirdly, that it be not against chastity: and then be as merry as you can, only in the Lord.

Let no man be confident of his own merit; the best err: and let no man rely too much neither upon his own judgment, for the wisest are deceived.

Keep innocency, 'tis the greatest felicity, and a good conscience, for 'tis a continual feast: this is the only music which

which makes a merry heart; this makes the prisoner sing, when the jailer trembles.

Better bring thy mind to thy condition, than have thy condition brought to thy mind.

Keep your tongue, and keep your friend; for few words cover much wisdom, and a fool being silent is thought wise.

Know the secrets of your estate, how much you are able, and how much you ought to spend. But live not at the utmost; save something to pay for misfortunes.

Live so as to have no cause of blushing in private: if you stand in awe of yourself, you will have no need of *Seneca's* imaginary overseer.

Lay this up as a maxim, that if your soul is not adorned with modesty, prudence and solid goodness, all your external accomplishments will be but mere pageantry.

REFLECTIONS, MORAL *and* DIVINE.

THOSE who put off repentance to another day, have a day more to repent of, and a day less to repent in.

In giving, let your object be the necessitous and deserving—your end, their advantage, not your own praise—and your guide, your circumstances and exigencies.

Blame not, before thou hast examined the truth; understand first, and then rebuke.

Piety is the best profession; honesty the best policy; vice its own punishment; and virtue its own reward.

They that deserve nothing, should be content with any thing: sinner, What deservest thou?

The knowledge of sin is the first step towards amendment, for he that does not know he hath offended, is not willing to be reprov'd. You must therefore

fore find out yourself, before you can amend yourself. Some glory in their vices. And do you imagine they have any thought about reforming, who place their very vices in the room of virtues? Therefore, reprove thyself; search thyself very narrowly. First, turn accuser to thyself, then a judge, and then a suppliant. And dare for once displease thyself.

In all your actions think God sees *you*, and in all his actions labour to see *him*; that will make you fear him, this will move you to love him. The fear of God is the beginning of knowledge, and knowledge of God is perfection of love.

If you neglect your love to your neighbour, in vain you profess your love to God; for by your love to God, your love to your neighbour is acquired; and by your love to your neighbour, your love to God is nourished.

Love for *love*, is but justice and gratitude; love for *no love*, is favour and kindness;

kindness; but love for *hatred* and *enmity*, is a most divine temper, a steady and immutable goodness, that is not to be stirred by provocation, and so far from being conquered, that it is rather confirmed by its contrary.

It matters not what a man loses, if he saves his soul; but if he loses his soul, it matters not what he saves.

To render good for evil is God-like, to render evil for good is devil-like, to render evil for evil is beast-like: which, reader, do you do?

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

Without God's assistance, we can do nothing, *John* xv. 5. *2 Cor.* iii. 5. and without God's blessing, all we do will come to nothing.

Men love the evil in themselves, yet no man loves it in another; and though a man may be a friend to sin, yet no body loves the sinner.

Let

Let integrity be the ballast of your soul, and virtue the lading; you may be deprived of honours and riches against your will, but not of your virtues except you consent.

Pray often, because you sin always; repent quickly, lest you die suddenly; he that repents because he wants power to act, repents not of sin 'till he forsakes it; and he that wants power to commit his sin, does not forsake sin, but sin forsakes him.

Purify your morning soul with private and due devotion; till then, admit no business. The first-born of your thoughts are God's, and not yours but by sacrilege; therefore think yourself not ready to enter on temporal concerns till you have praised him; and he will be always ready to bless you.

Blessings are little prized while *possessed*, but highly esteemed the very instant they are *preparing* for their flight; bitterly regretted when once they are *gone*, and to be seen no more.

There

There are two sorts of persons scarce to be comforted, viz. a rich man, when he finds himself dying; and a beauty, when she sees her charms fading.

We are *happy* in the same way God is happy; or we are *miserable* in the same way the *devil* is miserable. As *evil* makes *miserable*, so *goodness* makes *happy*.

Were men sensible of the happiness that results from true religion, the voluptuous man would there seek his pleasure, the covetous man his wealth, and the ambitious man his glory.

If what you have received from God you share to the poor, you thereby gain a blessing. But if what you have taken from the poor you give to God, you purchase thereby a curse; for he that puts to pious usury, robs the spital to build an hospital; and the cry of the one will out-plead the prayers of the other.

Giving of alms, is rejected by God, when it is done only *to be seen of men*;

or,

or, it is so far rejected, as it is tinctured with that principle; for our Saviour told the Pharisees, *They had already their reward.*

He that fears God truly, serves him faithfully, loves him entirely, prays unto him devoutly, and distributes to the poor liberally.

The fear of God is the greatest treasure of the heart of man; it will be attended with wisdom, justice, peace, joy, refined pleasures, true liberty, sweet plenty, and spotless glory.

Let us always remember God is omnipresent: if we go up into heaven he is there, if we go down into hell he is there also; in the former reigns his infinite mercy; in the latter, his eternal vengeance.

Take no pleasure in the favour of an ideot, nor in the fancy of a lunatick, nor in the phrenzy of a drunkard; make them the object of your pity, not of your pastime; when you behold them, reflect how much you are beholden

holden to him, that suffered you not to be like them; there is no difference between you and them, but God's favour.

It is dangerous to jest with God, death, or the devil; for the *first* neither can nor will be mocked; the *second* mocks all men one time or other; and the *third* puts an eternal *sarcasm* on those that are too familiar with him.

There is no real felicity for man, but in reforming all his errors and vices, and entering upon a strict and constant course of virtue. This only makes life comfortable, renders death serene and peaceful, and secures, through Christ, eternal joy and blessedness hereafter.

Sin and sorrow are inseparable: you cannot let in the one, and shut out the other; he that swims in sin, must sink in sorrow.

Zeal not rightly directed is pernicious, for, as it makes a good cause better, so it makes a bad cause worse.

Learn

Learn to overcome yourself in all things, for the love of your Creator, and then you shall be able to attain to divine knowledge.

The best way to keep out wicked thoughts, is always to be employed in good ones ; let your thoughts be where your happiness is, and let your heart be where your thoughts are ; so though your habitation is on earth, your conversation will be in heaven.

It is the great lesson of morality, to do as we would be done by, and to love our neighbour as ourselves.

Justinian said, that the insufficiency of human prudence, magnifies the all-sufficiency of Divine Providence.

Man enjoys all things in himself, that enjoys himself ; but he only enjoys himself, that enjoys his God ; and he alone enjoys his God, that believes in him.

Piety is the foundation of virtue ; where the spring is polluted, the stream cannot be pure ; and where the ground-work

work is not good, the building is not lasting ; he does nothing that begins not well : that is only praise-worthy, which proceeds from a right principle. Divinity is a better stock than morality to graft on ; little can be expected from depraved nature.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise *Solomon*, from the sublimity of his understanding, pronounced this divine aphorism ; that *to fear God, and keep his commandments, is the whole duty of man.*

Never defer the amendment of your life to the last hour, because the thief was saved : for as that was a precedent that none should despair, so was it but one example that none should presume. Desperation is a double sin, and final impenitence hath no remission.

He that makes any thing his chiefest
good,

good, wherein virtue, reason, and humanity, do not bear a part, can never do the offices of friendship, justice, or liberality.

Virtue is like precious odours, most fragrant by being crushed: for prosperity best discovers vice; but adversity best discovers virtue.

A good man is influenced by God himself, and has a kind of divinity within him.

It is usually seen, that the wiser men are about the things of this world, the less wise they are about the things of the next.

The principal point of wisdom is, to know how to value things just as they deserve. There is nothing in the world worth being a knave for.

Nobody giving attention to *Diogenes*, while he discoursed of virtue, he fell a singing; and every one crouding to hear him, Great Gods! said he, how much more is folly admired than wisdom!

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be serious about trifles, and to be trifling about serious matters.

A firm faith, and true honesty, are not to be forced by necessity, or corrupted by reward.

Alexander Severus allowed Christianity out of love to that one precept, *Do not that to another, which thou wouldst not have done to thyself.*

To be furious in religion is to be irreligiously religious. Persecution can be no argument to persuade, nor violence the way to conversion.

The *Mexicans* salute their new born infants in this manner: *Child, thou art come into the world to suffer: endure, and hold thy peace.*

The first of all virtues is innocence: the next modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.

Pay no reverence to a grey-headed error: for as antiquity cannot privilege a mistake, so novelty cannot prejudice truth.

I am

I am too noble, and of too high a birth (said *Seneca*) to be a slave to my body, which I look upon only as a chain thrown upon the liberty of my soul.

O grievous strait ! If I look into myself, I cannot endure myself : if I look not into myself, I cannot know myself. If I consider myself, my own face affrights me : if I consider not myself, my damnation deceives me. If I see myself, my horror is intolerable : if I see not myself, death is unavoidable.

A man despises me : what then ? Did he know me more, he would perhaps despise me more. But I know myself better than he can know me ; and therefore despise myself more. And though his contempt in this instance may be groundless, yet in others it would be but too well founded. I will therefore not only bear with, but forgive it.

Consider how much more you often suffer from your anger and grief, than

from those very things for which you are angry and grieved.

Nothing can be more unhappy than that man, who ranges every where, ransacks every thing, digs into the bowels of the earth, dives into other men's bosoms, but does not consider all the while, that his own mind will afford him sufficient scope for enquiry and entertainment, and that the care and improvement of himself will give him business enough.

Why should we not take an enemy for our tutor, who will instruct us gratis in those things we knew not before? For an enemy sees and understands more in matters relating to us than our friends do. Because love is blind, but spite, malice, ill-will, wrath, and contempt, talk much, are very inquisitive and quick-sighted.

Our enemy, to gratify his ill-will towards us, acquaints himself with the infirmities both of our bodies and
minds;

minds; sticks to our faults, and makes his invidious remarks upon them, and spreads them abroad by his uncharitable and ill-natured reports. Hence we are taught this useful lesson for the direction and management of our conversation in the world, *viz.* that we be circumspect and wary in every thing we speak or do, as if our enemy always stood at our elbow, and overlooked our actions.

There is no small courage in men when they scorn to despair, and wait for a more propitious opportunity. To give up a good cause because it wants success, is to turn infidel and apostate.

If avarice be your vice, yet make it not your punishment. Miserable men commiserate not themselves, bowellefs unto others, and merciless unto their own bowels. Let the fruition of things bless the possession, and think it more satisfaction to live richly than die rich. For since your good works, not your goods, will follow you; since wealth

is an appurtenance of life, and no dead man rich; to famish in plenty, and live poorly to die rich, were but a multiplying improvement in madness, and use upon use in folly.

It is the privilege of human nature above brutes to love those that offend us: in order to this, consider (1.) That the offending party is of kin to you; (2.) That he acts thus, because he knows no better; (3.) He may have no design to offend you; (4.) You will both of you be quickly in your graves; but above all, (5.) You have received no harm from him: for your mind or reason is the same it was before.

Riches, honours, power, and the like, which owe all their worth to our false opinion of them, are too apt to draw the heart from virtue. We know not how to prize them; they are not to be judged of by the common vogue, but by their own nature. They have nothing to attract our esteem, but that we are used to admire them; they are not
cried

cried up because they are things that ought to be desired, but they are desired, because they are generally cried up.

It was a saying of *Aristotle's*, that virtue is *necessary* to the young, to age *comfortable*, to the poor *serviceable*, to the rich an *ornament*, to the fortunate an *honour*, to the unfortunate a *support*; that she *ennobles* the slave, and *exalts* nobility itself.

There is nothing men are more deficient in, than knowing their own characters. I know not how this science comes to be so much neglected. We spend a great deal of time in learning useless things, but take no pains in the study of ourselves, and in opening the folds and doubles of the heart.

The great GOD seems to have given that commandment (*Know THYSELF*) to those men more especially, who are apt to make remarks on other men's actions, and forget themselves.

MISCELLANIES.

IT is a noble science to know one's self well; and a noble courage to know how to yield.

No man can be provident of his time that is not prudent in the choice of his company.

A faithful friend that reproveth of errors, is preferable to a deceitful parasite: the wounds of a friend are more healing than the soft words of a flatterer:

A wise man valueth content more than riches, and a virtuous mind, rather than great preferment.

A contented mind is more worth than all the treasure of both the Indies: and he that is master of himself in an innocent and homely retreat, enjoys all the wealth and curiosities of the universe.

A just man should account nothing more precious than his word, nothing
more

more venerable than his faith, and nothing more sacred than his promise.

Time, patience and industry, are the three grand masters of the world, they bring a man the end of his desires, whereas an imprudent and turbulent murmur, oftentimes turns him out of the way to his proposed ends.

To think well is only to dream well, but it is well doing that perfects the work; for as virtue is the lustre of action, so action is the life of virtue.

By four things is an estate kept: first, by understanding it; secondly, by not squandering it away before it comes in; thirdly, by frequent reckoning with servants; fourthly, by keeping a quarterly audit.

I have seen some persons who have had great estates left them, to break their fast in plenty, dine in poverty, and sup in infamy.

A sound faith is the best divinity; a good conscience the best law, and temperance the best physic.

One

One month in the school of affliction will teach you more than the great precepts of *Aristotle* in seven years ; for you can never judge rightly of human affairs, unless you have first felt the blows, and found out the deceits of fortune.

There are four good *mothers*, of whom are often born four unhappy *daughters*: truth begets hatred, prosperity pride, security danger, and familiarity contempt.

When a man draws himself into a narrow compass, fortune has the least mark at him.

None are so invincible as your half-witted people ; who know just enough to excite their pride, but not so much as to cure their ignorance.

The soul is always busy ; and if it be not exercised about serious affairs, will spend its activity upon trifles.

No man has a thorough taste of prosperity, to whom adversity never happened.

The

The Dutch have a good proverb,
Thefts never enrich, alms never impoverish, prayers hinder no work.

There are none that fall so unpitied, as those that have raised themselves upon the spoils of the public.

He that follows nature, is never out of his way. Nature is sometimes subdued, but seldom extinguished.

Civility is a kind of charm that attracts the love of all men; and too much is better than to shew too little.

He hath made a good progress in business, that hath thought well of it beforehand. Some *do* first, and *think* afterwards.

It is better to suffer without a cause, than that there should be a cause for our suffering.

It is difficult for a man to have sense, and be a knave: a true and solid genius conducts to order, truth, and virtue.

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

The

The way to live easy is to mind our own business, and leave others to take care of theirs.

Do not return the temper of ill-natured people upon themselves, nor treat them as they do the rest of mankind.

When people treat you ill, and shew their spite, and slander you, enter into their little souls, go to the bottom of them, search their understandings; and you will soon see, that nothing they may think or say of you need give you one troublesome thought.

If any man, with opprobrious language, objects to you crimes you know nothing of, you ought to enquire into the causes or reasons of such false accusations; whereby you may learn to take heed for the future, lest you should unwarily commit those offences which are unjustly imputed to you.

If any one speak evil of you, flee home to your own conscience, and examine your heart; if you be guilty, it

is a just correction; if not guilty, it is a fair instruction; make use of both; so shall you distil honey out of gall, and out of an open enemy, make a secret friend.

It is sometimes a hard matter to be certain, whether you have received ill usage or not; for men's actions oftentimes look worse than they are: and we must be thoroughly informed of a great many things before we can rightly judge.

It is not things, but men's opinions of things that disturb them. Things do not touch the mind, but stand quietly without; the vexation comes from within, from our suspicions only.

Nothing can be a greater instance of wisdom and humanity, than for a man to bear silently and quietly the follies and revilings of an enemy; taking as much care not to provoke him as he would to sail safely by a dangerous rock.

Let

Let us carefully observe those good qualities wherein our enemies excel us; and endeavour to excel them, by avoiding what is faulty, and imitating what is excellent in them.

If any one can convince me that I am wrong in any point of sentiment or practice, I will alter it with all my heart: for it is truth I seek, and that can hurt nobody. It is only persisting in error or ignorance that can hurt us.

Remember that true fortitude surmounts all difficulties; and that you cannot pass into the temple of honour, but through that of virtue.

We can make choice of our meats, why not of our words too? We can examine what goes into our mouths, and why not what comes out of them as well? for the latter is more dangerous in a family than the former in the stomach.

The greatest punishment of an injury is the conviction of having done it, and no man suffers more than he that is turned over to the pain of repentance.

Learn not to judge too rashly of any one, either in respect to good or evil, for both are dangerous.

Knowledge will soon become folly, when good sense ceases to be its guardian.

It is for young men to gather knowledge, and for old men to use it; and assure yourself, that no man gives a fairer account of his time, than he that makes it his daily study to make himself better.

It is not so very difficult for men to know themselves, if they took but proper pains to enquire into themselves; but they are more solicitous to be thought what they should be, than really careful to be what they ought to be.

Use law and physic only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses; they are good remedies, bad businesses, and worse recreations.

The

The true felicity of life, is to be free from perturbations, to understand our duties towards God and man, to enjoy the present without any anxious dependence upon the future, not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient; for he that is so, wants nothing.

If length of days be thy portion, make it not thy expectation. Reckon not upon long life: think every day the last, and live always beyond thy account.

Happy is he who not being the slave of another, has not the foolish ambition of making another his slave.

It is not health, nobility, or riches, that can justify a wicked man; nor is it the want of all these that can discredit a good one.

We should manage ourselves with regard to our fortune, as we do with regard to our health; when good, enjoy and make the best of it; when ill, bear

it

it patiently, and never take strong physic, without an absolute necessity.

Idleness is the womb or fountain of all wickedness; for it consumes and wastes the riches and virtues we have already, and disenables us to get those we have not.

It matters not from what stock we are descended, so long as we have virtue; for that alone is true nobility.

No men are so oft in the wrong, as those who pretend to be always in the right.

It is best for every man to be content with his own condition, since destiny distributes the employments of the world among men, by rules into which we cannot penetrate.

This world is like a lottery, wherein we must expect to meet with many unlucky chances.

There is no man that visits the world, but will be put sometimes to straits and honest shifts: necessity teaches wisdom, while prosperity makes fools.

M

Sweet

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more!—Upon that altar only could I offer up my wrongs. *Sterne.*

Honour thy father with thy whole heart, and forget not the sorrows of thy mother:—How canst thou recompense them the things that they have done for thee?

It is usual with God to retaliate men's disobedience to their parents in kind: commonly our own children shall pay us home for it. I have read in a grave author, of a wicked wretch, that dragged his father along the house; the father begged of him not to draw him beyond such a place, "for," said he, "I dragged my father no farther." This was a sad, but just retribution of God.

Reproof should not exhaust its power upon petty failings; let it watch diligently against the incursion of vice, and leave foppery and futility to die of themselves.

Miscel-

Miscellaneous Reflections,

Extracted from the Works of the late
SAMUEL JOHNSON, L. L. D.

THERE is an inconsistency in anger, very common in life ; which is, that those who are vexed to impatience, are angry to see others less disturbed than themselves ; but when others begin to rave, they immediately see in them what they could not find in themselves, the deformity and folly of useless rage.

It very seldom happens to a man that his business is his pleasure. What is done from necessity, is so often to be done when against the present inclination, and so often fills the mind with anxiety, that an habitual dislike steals upon us, and we shrink involuntarily from the remembrance of our task.— This is the reason why almost every one wishes to quit his employment :—

M a he

he does not like another state, but is disgusted with his own.

Advice is offensive, not because it lays us open to unexpected regret, or convicts us of any fault which has escaped our notice, but because it shews that we are known to others as well as ourselves; and the officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes the superiority which we are not willing to grant him, and has dared to detect what we desire to conceal.

If we would have the kindness of others, we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants. To the loiterer, who makes appointments which he never keeps—to the consulter, who asks advice which he never takes—to the boaster, who blusters only to be praised—to the complainer, who whines only to be pitied—to the projector, whose

whose happiness is to entertain his friends with expectations, which all but himself know to be vain—to the œconomist, who tells of bargains and settlements—to the politician, who predicts the fate of battles and breach of alliances—to the usurer, who compares the different funds—and to the talker, who talks only because he loves to be talking.

To get a name can happen but to few. A name, even in the most commercial nation, is one of the few things which cannot be bought—it is the free gift of mankind, which must be deserved before it will be granted, and is at last unwillingly bestowed.

The main of life is composed of small incidents and petty occurrences, of wishes for objects not remote, and grief for disappointments of no fatal consequence; of insect vexations, which sting us and fly away; and impertinencies, which buz awhile about us, and are heard no more. Thus a few pains,

and a few pleasures, are all the materials of human life : and of these the proportions are partly allotted by Providence, and partly left to the arrangement of reason and choice.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions, and barren zeal.

In general, those parents have most reverence, who most deserve it ; for he that lives well cannot be despised.

Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities.

Pride is seldom delicate, it will please itself with very mean advantages ; and envy feels not its own happiness, but when it may be compared with the misery of others.

Peevishness, though sometimes it arises from old age, or the consequence of some misery, it is frequently one of the

the attendants on the prosperous, and is employed by insolence, in exacting homage; or by tyranny, in harrassing subjection. It is the offspring of idleness, or pride; of idleness, anxious for trifles, or pride, unwilling to endure the least obstruction of her wishes. Such is the consequence of peevishness; it can be borne only when it is despised.

Combinations of wickedness would overwhelm the world, by the advantage which licentious principles afford, did not those who have long practised perfidy, grow faithless to each other.

To be of no church, is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated, and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example.

To tell our own secrets is generally folly, but that folly is without guilt.

To communicatè those with which we are entrusted, is always treachery, and treachery for the most part combined with folly.

Malevolence to the clergy is seldom at a great distance from irreverence to religion.

In solitude, if we escape the example of bad men, we likewise want the counsel and conversation of the good.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, is naturally suspicious; and he that becomes suspicious, will quickly be corrupt.

Idle and indecent applications of sentences taken from scripture, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity.

Many men mistake the love for the practice of virtue, and are not so much good men, as the friends of goodness.

Success and miscarriage have the same

same effects in all conditions. The prosperous are feared, hated, and flattered; and the unfortunate avoided, pitied, and despised.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence: an exemption granted only to invariable virtue. But guilt has always its horrors and solitudes; and to make it yet more shameful and detestable, it is doomed often to stand in awe of those, to whom nothing could give influence or weight, but their power of betraying.

To know the world is necessary, since we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to despise it.

Youth is of no long duration; and in maturer age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, we shall have no comforts but the esteem of wise men, and the means of doing good.

good. Let us therefore stop, whilst to stop is in our power. Let us live as men, who are some time to grow old, and to whom it will be the most dreadful of all evils, to count their past years by follies, and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hope, as he declines into imbecility, and feels pains and sorrows incessantly crowding upon him, falls into a gulph of bottomless misery, in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

He that would pass the latter part of his life with honour and decency, must, when he is *young*, consider that he shall one day be *old*, and remember, when he is *old*, that he has once been *young*.

To do the best can seldom be the
lot

lot of man ; it is sufficient if, when opportunities are presented, he is ready to do good. How little virtue could be practised if beneficence were to wait always for the most proper objects, and the noblest occasions ; occasions that may never happen, and objects that may never be found ?

The great disturbers of our happiness in this world, are our desires, our griefs, and our fears ; and to all these the *consideration of mortality* is a certain and adequate remedy. “ Think (says *Epicætetus*) frequently on poverty, banishment, and death, and thou wilt never indulge violent desires, or give up thy heart to mean sentiments.”

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant, will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almost always produce a passive compliance with the wickedness of others,

others, and there are few who do not learn by degrees to practise those crimes which they cease to censure.

Perhaps every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour, when too much leisure exposed him to their incursions; for he has lived with little observation, either to himself, or others, who does not know that to be idle is to be vicious.

There are said to be pleasures in madness, known only to madmen. There are certainly miseries in idleness, which the idler can only conceive.

No man is so open to conviction as the *Idler*; but there is none on whom it operates so little.

The drunkard, for a time, laughs over his wine—the ambitious man triumphs in the miscarriage of his rival; but the *captives of indolence* have neither superiority nor merriment.

There

There are some that profess idleness in its full dignity ; who call themselves the *Idle*, as *Buſiris*, in the play, calls himself the *Proud* ; who boast that they do nothing, and thank their stars that they have nothing to do ; who sleep every night 'till they can sleep no longer, and rise only that exercise may enable them to sleep again ; who prolong the reign of darkness by double curtains, and never see the sun, but to tell him *how they bate his beams* ; whose whole labour is to vary the postures of indolence ; and whose day differs from their night, but as a couch, or chair, differs from a bed.

To hear complaints with patience, even when complaints are vain, is one of the duties of friendship : and tho' it must be allowed, that he suffers most like a hero who hides his grief in silence, yet it cannot be denied that he who complains, acts like a man—like a social being, who looks for help from his fellow-creatures.

No

No one ought to remind another of misfortunes of which the sufferer does not complain, and which there are no means proposed of alleviating. We have no right to excite thoughts which necessarily give pain, whenever they return, and which perhaps might not have revived but by absurd and unreasonable compassion.

Diffidence may check resolution, and obstruct performance; but compensates its embarrassments by more important advantages: it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.

The folly of allowing ourselves to delay what we know cannot be finally escaped, is one of the general weaknesses, which in spite of the instruction of moralists, and the remonstrances of reason, prevail to a greater or less degree in every mind: Even they who most steadily withstand it, find it, if not the most violent, the most pertinacious

cious of their passions, always renewing
its attacks, and though often vanquish-
ed, never destroyed.

On SLANDER. By Sterne.

HOW frequently is the honesty and
integrity of a man disposed of by a
smile or shrug!—how many good and
generous actions have been sunk into
oblivion, by a distrustful look, or stamp
with the imputation of proceeding
from bad motives, by a mysterious and
seasonable whisper!

Look into companies of those whose
gentle natures should disarm them, we
shall find no better account.—How
large a portion of chastity is sent out of
the world by distant hints—nodded
away and cruelly winked into suspici-
on, by the envy of those who are past
all temptation of it themselves! How
often does the reputation of a helpless
creature bleed by a report—which the
party, who is at the pains to propagate
it,

it, beholds with much pity and fellow-feeling—that she is heartily sorry for it—hopes in God it is not true:—however, as Archbishop *Tillotson* wittily observes upon it, is resolved, in the mean time, to give the report her pass, that at least it may have fair play to take its fortune in the world—to be believed or not, according to the charity of those into whose hands it shall happen to fall.

So fruitful is this vice in variety of expedients, to satiate as well as disguise itself. But if these smother weapons cut so sore—what shall we say of open and unblushing scandal—subjected to no caution, tied down to no restraints!—If the one, like an arrow shot in the dark, does nevertheless so much secret mischief—this, like the pestilence, which rageth at noon-day, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand;—they fall—so rent and torn in
this

this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds,—or the anguish of heart which they have occasioned.

On SEDUCTION. By the same.

HOW abandoned is that heart which bulges the tear of innocence, and is the cause—the fatal cause of overwhelming the spotless soul, and plunging the yet untainted mind into a sea of sorrow and repentance!—Though born to protect the fair, does not man act the part of a Demon—first alluring by his temptations, and then triumphing in his victory?—When villainy gets the ascendancy, it seldom leaves the wretch 'till it has thoroughly polluted him.

Of SCEPTICISM and INFIDELITY.

THERE never was any man so insensible not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for, notwithstanding their wicked course of life might make them often wish there was no Deity, yet, upon their death-beds they have acknowledged their infidelity, and not only feared, but believed the identity of such a Being.

We are falling into an age of *vain philosophy* (as the *Apostle* calls it), and so desperately over-run with *drolls* and *sceptics*, that there is hardly any thing so certain, and so sacred, that is not exposed to question or contempt.

Practical atheism has always been the grand support of *speculative*; and deservedly

servedly esteemed no less dangerous in its tendency and effects.

I can hardly think that man to be in his right mind, says *Cicero*, who is destitute of religion.

Cicero hath observed, that no kind of men are more afraid of God, than such as pretend not to believe his Being.

The impossibility of proving there is no God, is a demonstration that there is one.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain, that himself is of no religion at all.

It is certain there never was a man that said, there was no God, but he wished it first.

It has been rightly observed, that in one point the *atheist* is the most credulous man in the world, who believes the universe to be the production of chance.

As folly and inconsiderateness are the foundation of infidelity, the great pil-

Jars and support of it are, either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage in despising the terrors of another world, which have so great an influence on what they call weaker minds; or an aversion to a belief that must cut them off from many of those pleasures they propose to themselves, and fill them with remorse for many of those they have already tasted.

An atheist is the most vain pretender to reason in the world: the whole strength of atheism consists in contradicting the universal reason of mankind. They have no principles, nor can have any; and therefore they can never reason, but only confidently deny and affirm.

To make up a confirmed atheist, there must be a continued series of the most resolute opposition to all sound reason, conscience, consideration, and all degrees of moral virtue, with whatsoever else illustrates the true dignity of our nature.

The learned Earl of *Northampton*, being troubled with atheistical suggestions, put them all off this way, *viz.* If I could give any account how myself, or any thing else, had a being without God; how there came so uniform and so constant a consent of mankind, of all ages, tempers, and educations (otherwise differing so much in their apprehensions) about the being of God, the immortality of the soul, and religion; in which they could not likely either deceive so many, or, being so many, could not be deceived, I could be an atheist.

They have gained a great prize indeed, says *Cicero*, who have persuaded themselves to believe, that, when death comes, they shall utterly perish! What comfort is there—what is there to be boasted of, in that opinion? If in this I err, says he, that I think the souls of men immortal, I err with pleasure; nor will I ever, whilst I live, be forced out

of an opinion which yields me so much delight.

If we believe that God *is*, and act consonantly, we shall be *safe*, if he be *not*; and eternally *happy*, if he be; whereas if we believe, that he is *not*, we are sure to be *miserable* for ever, if he be; and are only *safe*, from being miserable for ever, if he be *not*.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents which we have neither the wisdom to foresee, nor the power to prevent: and where shall we find relief, if there be no God.

They that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body; and, if he be not of kin to God by his spirit, he is an ignoble creature.

'Tis a certain maxim, that such persons as take themselves out of God's protection are always at a loss, and know not how to dispose of themselves.

Of

Of DEATH and ETERNITY.

A Constant fear of death, joined to a continual anxiety for the preservation of life, vitiates all the relishes of it, and casts a gloom over the whole face of nature, as it is morally impossible we should take any real delight in that which we every moment of our lives are in dread of losing.

By making the thoughts of death familiar to us, it greatly helps to take off that terrible appearance in which it is viewed by vulgar minds.

Death is feared and shunned by the wicked, as a rock which they are every moment of their lives in the utmost anxieties to avoid; but, to the good man, it is viewed with a pleasing aspect, as the harbour of peace and eternal happiness, which he soon hopes to arrive at.

The gate which leads to eternal life is a straight gate, therefore we should

fear ; but, blessed be God, it is an open gate, therefore we may hope.

Woes make the shortest time seem long ; and joys make the longest time seem short : oh, eternity, eternity is that which makes woes woes, and joys joys indeed ! *Matt. xxv. 46.*

My life is full of misery, and I have but a few days to live : happy miseries that end in joy ; happy joys that have no end ; happy end that ends in eternity.

Prepare to part with life willingly ; study more how to die than how to live ; if you would live till you are old, live as if you were to die when you are young.

The horror with which some men entertain thoughts of death, and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions, and consequently dispose it to groundless prodigies and predictions ; for as it is the chief concern of wise men, to retrench the evils of life, by reason.

reasonings of Philosophy; so it is the employment of fools, to multiply them, by sentiments of superstition.

What doest thou ail! O mortal man! or to what purpose is it to spend thy life in groans and complaints, under the apprehensions of death? Where are thy past years and pleasures? Are they not vanished and lost in the flux of time, as if thou hadst put water into a sieve? Bethink thyself then of a retreat, and leave the world with the same content and satisfaction as thou wouldest do a plentiful table, and a jolly company, upon a full stomach.

In some cases it requires more courage to live than to die. He that is not prepared for death shall be perpetually troubled, as well with vain apprehensions as with real dangers; but the important point is, to secure a well-grounded hope of a blessed immortality.

All things have their seasons; they begin, they increase, and they die: the
heavens

heavens and the earth grow old, and are appointed their periods. That which we call death, is but a pause or suspension; and in truth a progress to life, only our thoughts look downwards upon the body, and not upwards upon things to come. All things under the sun are mortal; cities, empires; and the time will come, when it shall be a question where they are; and perchance, whether they had a being, or no. Some will be destroyed by war; others by luxury, fire, inundations, earthquakes: why then should it trouble me to die, as a forerunner of an universal dissolution?

What Providence has made *necessary*, human prudence should comply with *cheerfully*; as there is a necessity of death, so that necessity is equal and invincible; none can complain of that which every man must suffer as well as himself; it is but a submission to the lot, which the whole world has suffered that is gone before us, and so must they also who succeed us.

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There are *two* things of great importance to us, viz. to *live well*; and, second, to *die well*: to live as we *should*, and to die as we *would*; to live according to God's directions, and to die according to our own heart's desire.

Let us all so order our conversation in the world, that we may live, when we are dead, in the affections of the *best*, and leave an honourable testimony in the consciences of the *worst*. Let us oppress none; do good to all: that we may say, when we die, as good *Ambrose* did, *I am neither ashamed to live, nor afraid to die.*

Death is no more than a turning us over from time to eternity: it leads to immortality; and that is recompence enough for suffering of it.

The way to bring ourselves with ease to a contempt of the world, is to think daily of leaving it.

It is this makes us averse to death, that it translates us to things we are unacquainted with, and we tremble at
the

the thought of those things that are unknown to us. We are naturally afraid of being in the dark; and death is a leap in the dark.

How miserable is that man, that cannot look backward but with shame, nor forward without terror! What comfort will his riches afford him in his extremity; or what will all his sensual pleasures, his vain and empty titles, robes, dignities and crowns avail him, in the day of his distress?

Beauty is a flower which soon withers; health changes, and strength abates; but innocence is immortal, and a comfort both in life and death.

The young may die shortly; but the aged cannot live long; green fruit may be plucked off, or shaken down; but the ripe will fall of itself.

You are just taking leave of the world, and have you not yet learned to be friends with every body? And that to be an honest man, is the only way to be a wise one?

To

To neglect at any time preparation for death, is to sleep on our post at a siege; but to omit it in old age, is to sleep at an attack. *Johnson.*

Death, says *Seneca*, falls heavy upon him, who is too much known to others, and too little to himself.

It is remarkable that death increases our veneration for the good, and extenuates our hatred of the bad.

Riches profit not in the day of wrath; but a consciousness of well doing will refresh our souls, even under the very pangs of death.

We need not care how short our passage out of this life is, so it be safe: never any traveller complained, that he came too soon to his journey's end.

The time is near, when the great and the rich must leave his land and his well-built house; and of all the trees of his orchards and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral.

Our

Our decays are as much the work of Nature, as the first principles of our being. We die as fast as we live. Every moment subtracts from our duration on earth, as much as it adds to it.

A little while is enough to view the world in: Nature treads in a circle, and has much the same face through the whole course of eternity: live well and make virtue thy guide; and then let Death come sooner or later, it matters not.

When *Socrates* was told by a friend, that the judges had sentenced him to death: *And bath not nature*, said he, *passed the same sentence upon them?*

Death-bed charities (says *Dr. Sherlock*) are too like a death-bed repentance: men seem to give their estates to God and the poor, just as they part from their sins, when they can keep them no longer.

The self-murderer ends his days in an act of abominable iniquity which he can never repent of.

Cardinal *Wolsey*, one of the greatest ministers of state that ever was, poured forth his soul in these sad words: *Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my grey hairs.*

Cardinal *Mazarine*, having made religion wholly subservient to the secular interest, discoursing one day with a *Sorbon Doctor*, concerning the immortality of the soul, and a man's eternal state, said weeping, *O my poor soul, whither wilt thou go?* And afterwards seeing the *Queen-mother*, said to her, *Madam, your favours undid me; and, where I to live my time again, I would be a Capuchin, rather than a Courtier.*

Sir *Philip Sidney* left this his last farewell among his acquaintance: *Govern your will and affections by the will and word of your Creator: in me behold the end of this world, and all its vanities.*

It is said, when the Prince of the Latin Poets was asked by his friend, why he studied so much accuracy in the

the

the plan of his poem, the propriety of his characters, and the purity of his diction; he replied, *In æternum pingo, I am writing for eternity.* What more weighty consideration, to justify and enforce the utmost vigilance and circumspection of life, than this: *In æternum vivo, I am living for eternity!*

Xerxes, King of *Persia*, on review of his numerous army, in which were eleven hundred thousand men, considering that within an hundred years so many brave captains and soldiers must be rotting in their graves, was moved with compassion, and wept.

Cato the senator being asked a question concerning death, said, should God grant me such a boon, as to become young again, I should seriously refuse it, neither yet doth it trouble me to have lived, because I lived well; nor do I fear to die, being to leave not my house by it, but my inn.



Short Miscellaneous Sentences,

Alphabetically Digested;

Which may be easily retained in the
Memories of Youth.

A Great man will not trample upon
a worm, nor sneak to an Emperor.

A clear conscience is a sure card.

A divided family can no more stand,
than a divided commonwealth.

A fault once denied, is twice com-
mitted.

A fool loseth his estate, before he
finds his folly.

A friend in need is a friend indeed.

A gallant man rather despises death
than hates life.

A good man can never be miserable,
nor a wicked man happy.

A good name is rather to be chosen
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O

A goss

A gossip speaks ill of all, and all of her.

A covetous man is a dog in a wheel, that roalteth meat for others.

A fool's bolt is soon shot.

A guilty conscience never thinketh itself safe.

A hog that's bemir'd, endeavours to bemire others.

A jealous head is soon broken.

A jest driven too far, brings home hate or scorn.

A joke never gains over an enemy, but often loseth a friend.

A little wealth will suffice us to live well, and less to die happily.

A little wrong done to another, is a great wrong done to ourselves.

A lye has no leg, but a scandal has wings.

A man may love his house, and yet not ride on the ridge.

A man must ask his wife's leave to thrive.

A man's folly ought to be his greatest secret.

A man that breaks his word, bids
others be false to him.

A man that keeps riches, and enjoys
them not, is like an ass that carries gold
and eats thistles.

A man had better be poisoned in his
blood, than in his principles.

A nod for a wise man, and a rod for
a fool.

A proud look makes soul work in a
fine face.

A penny saved is a penny got.

A quiet conscience sleeps in thunder.

A soft answer turneth away wrath,
but grievous words stir up anger.

A spur in the head, is worth two in
the heels.

A tale twice told, is cabbage twice
sod.

A willing mind makes a light foot.

A wise man begins in the end; a fool
ends in the beginning.

A wise man's thoughts walk within
him, but a fool's without him.

A wise and good man is never less alone than when alone.

A wise man makes all his passions subservient to his reason.

A young man negligent, an old man necessitous.

All cover, all lose.

All fools are not knaves; but all knaves are fools.

All lay load on the willing horse.

All ill workmen quarrel with their tools.

All that's said in the parlour, should not be heard in the hall.

An Atheist has got one point beyond the Devils; for *they believe and tremble*.

An hypocrite pays tribute to God, only that he may impose upon men.

An intemperate patient makes a cruel doctor.

An idle person is the Devil's play-fellow.

An obedient wife commands her husband.

As good do nothing, as to no purpose.

As a wise child maketh an happy father, so a wise father maketh an happy child.

As you are never sure of an hour, never squander away a minute.

Adversity flattereth no man.

Ask thy purse what thou shouldst buy.

At the gate which suspicion enters, love goes out.

As lazy as *Ludlam's* dog, that leaned his head against the wall to bark.

A prudent woman is in the same class of honour as a wise man.

A liar is a hector towards God, and a coward towards men.

A spare and simple diet contribute to the prolongation of life.

A solitary life has no charms for an ambitious mind.

All virtues are in agreement: all vices are at variance.

Avarice is always poor, but poor by her own fault

Angry men seldom want woe.

Anger begins with folly, and ends with repentance. *Pythag.*

A good life doth not silence calumny,
but it certainly disarms it.

A man that hath no virtue in himself, envieth it in others.

A man's strongest passion, is generally his weaker side.

A wise man endeavours to shine in himself, a fool to outshine others.

A faithful friend is the medicine of life, and his excellency is invaluable.

A gentle reply to scurrilous language is the most severe revenge.

A great fortune is a great slavery, and thrones are but uneasy seats.

Backbiting oftener proceeds from pride than malice.

Bachelors wives, and maids children are well taught.

Be a friend to thyself, and others will be so too.

Be frugal of your time, but not at the expence of your health.

Be lively but not light, solid but not sad.

Be

Be in peace with many, nevertheless
have but one counsellor of a thousand.

Be not as a lion in thy house, nor
frantic among thy servants.

Be prudent, but not crafty.

Better is a portion *in* a wife, than
with a wife.

Better come at the latter end of a
feast than the beginning of a fray.

Better cry *phy salt*, than *phy stink*.

Better do it, than wish it done.

Better have an old man to humour,
than a young rake to break your heart.

Beware of a reconciled enemy, and
an untried friend.

Borrow not too much upon time to
come.

Borrowed garments never sit well.

Bought wit is best, but may cost too
much.

Breaking your faith may gain you
riches, but never gets you glory.

Bring your line to the wall, not the
wall to the line.

Buyers want an hundred eyes, sellers
none.

By others faults, wise men correct
their own.

Care will kill a cat, yet there is no
living without it.

Cast no dirt into the well, that hath
given you water.

Cast not the helve after the hatchet.

Charity and pride have different
aims, yet both feed the poor.

Children have wide ears, and long
tongues.

Cleanliness is both decent and ad-
vantageous.

Close thine ear against those that
open their mouths against others:

Conduct, resolution and courage per-
form great things.

Confine your tongue, or else it will
confine you.

Covetous and envious men are never
at rest.

Covetousness never judges any thing
unlawful.

Craft must have clothes, but truth
loves to go naked.

Death hath nothing terrible in it,
but what life hath made so.

Death is the wish of some, the relief
of many, and the end of all.

Debt is the worst poverty.

Decency and decorum are not pride.

Delight in, and frequent the com-
pany of good men.

Discreet wives have sometimes nei-
ther eyes nor ears.

Do good with what thou hast, or it
will do thee *no* good.

Do in the hole as thou would'st do
in the hall.

Do nothing to-day that you will re-
pent of to-morrow.

Dover court; all speakers, and no
hearers.

Eaten bread is soon forgotten.

Error is always in haste.

Every body's business is nobody's
business.

Every fool can find faults that a great
many wise men can't remedy.

Every

Every heart hath its own ach.

Every *May-be* hath a *May-not-be*.

Every moment of time is a monument of mercy.

Every one as they like, as the woman said, when she kissed her cow.

Every one can tame a shrew, but he that has her.

Every one's faults are not written in their foreheads.

Examples do not authorise a fault. Vice must never plead prescription.

Experience is the best adviser, but it is better to learn by others than our own.

Face to face, the truth comes out.

Fair and softly goes far in a day.

Faith is the foundation of justice, and justice the stay of a state.

Fancy surpasses beauty.

Fame is as difficult to be preserved, as it was at first to be acquired.

Fear may keep a man out of danger, but courage only can support him in it.

Feather by feather, the goose is pluck'd.

Few envy the merit of others that
have any of their own.

Few hearts that are not double, few
tongues that are not cloven.

Few things are impossible to industry
and skill.

Fish and guests smell at three days
old.

Folly, as well as wisdom, is justified
by its children.

Fools may sometimes give wise men
counsel.

Fore-cast is better than work-hard.

Forget your own good deeds but not
another's.

From fame to infamy is a beaten road.

Gain got by a lye, will burn one's
fingers.

Gall'd horses can't endure the comb.

Gaming, like a quick sand, swallows
up a man in a moment.

Getting is a chance, but keeping a
virtue.

Give

Give a dog an ill name, and his work is done.

Give things the right colour, not varnishing them over with a false gloss.

God giveth his wrath by weight, but his mercy without measure.

Good counsel makes a proud man and a fool angry.

Good jests bite like lambs, not like dogs.

Good men are happy both in life and death; the wicked in neither.

Good nature is a great misfortune, if it want prudence.

Good offices are the cement of society.

Good works will never save you; but you can never be saved without them.

Gossiping and lying go together.

Gratitude preserves old friendship, and procures new.

Haste trips up its own heels.

Have not thy cloak to make when it begins to rain.

He

He declares himself guilty, who justifies himself before accusation.

He dwells far from neighbours, who is fain to praise himself.

He hath a good judgment, that relieth not wholly on his own.

He hath riches sufficient, who hath enough to be charitable.

He is unworthy to live, who lives only for himself.

He is truly wise, who can endure evil, and enjoy good.

He that always makes God's will his, is never crossed.

He that always complains, is never pitied.

He that blows in the dust, fills his own eyes.

He that finds a thing, steals it, if he endeavours not to restore it.

He that has no shame, has no conscience.

He that listens after what people say of him, shall never have peace.

He that makes himself an ass, must not take it ill, if men ride him.

He that's cheated twice by the same man, is an accomplice with the cheater.

He that hinders not a mischief when it is in his power, is guilty of it.

He that walks only by the light of nature, walks in darkness.

He that is little in his own eyes, will no be troubled to be thought so in others.

He that doth not know that he is weak, is but weak in knowledge.

He that is slothful in his work, is brother to him that is a great waster.

He that scoffs at the crooked, had need go very upright himself.

He that has revenge in his power, and does not use it, is the greater man.

He that too much refines his delicacy, will always endanger his quiet.

He that knows not whither to go, is in no haste to move.

He that subdues his *carnal* lusts, may keep himself untainted by any other.

He that knows what belongs to his salvation, has learned what is sufficient.

He that goes to court to find a friend, will often come away without one.

He that will sell his fame, will also
sell the public interest.

He will not want time for his duty,
that does not want a heart for it.

He who greases his wheels, helps his
oxen.

He who makes an idol of his interest,
will make a martyr of his integrity.

Hearts may agree, tho' heads differ.

He's an ill boy, that goes like a top;
no longer than 'tis whipt.

Honesty his more commended than
practised.

Honesty is the best policy.

Hypocritical piety is double iniquity.

Idle people take the most pains.

I envy the happiness of none, because
I am contented with my own.

If *favour* places a man above his
equals, his *fall* places him below them.

If it should rain porridge, he'd want
a dish.

If nobody takes notice of our faults,
we easily forget them ourselves.

If thou faint in the day of adversity,
thy strength is small.

If you can say no good, say no ill of
your neighbour.

If you can live free from want, care
for no more; for the rest is but vanity.

If you don't open the door to the
Devil, he goes away.

If you marry in haste, you may re-
pent at leisure.

If you would be little in temptation,
be much in prayer.

If you would know the value of a
ducat, try to borrow one.

Ignorance is never the mother of
true devotion.

Ill-will never speaks well, nor doth
well.

Injury must never provoke a good
man to do wrong.

Instructive ridicule often does more
than reprehension.

Impudence is the constant compa-
nion of that monster ingratitude.

It is a common plea of wickedness to
call temptation destiny.

It is as difficult to preserve fame as it was at first to acquire it.

It is better to reconcile an enemy, than to conquer him.

It is common, says *Tacitus*, to esteem most what is most unknown.

It is safer to be humble with one talent, than to be proud with ten.

It is wise, not to seek a secret; and honest, not to reveal it.

It is wrong to wish for death, and worse to have occasion to fear it.

It were base first to raise a confidence, and then deceive it.

It were no virtue to bear calamities, if we did not feel them.

Just praise is only a debt, but flattery is a present.

Keep your shop, and your shop will keep you.

Knowledge is the treasure, but judgment the treasurer, of a wise man.

Late ere I love, said *Augustus*, as long ere I leave.

Learn both how to receive, and to refuse a favour.

Learning is preferable to riches, and virtue to both.

Let reason go before every enterprize, and counsel before every action.

Liberality and thankfulness are the bonds of concord.

Liberality is not giving largely, but giving wisely.

Lidford law ; first hang and draw, then hear the cause.

Life is half spent, before we know what it is.

Light come, light go.

Listeners hear no good of themselves.

Little said, is soon amended.

Live, and let live.

Look not a given horse in the mouth.

Love thy friend with all his faults, none are without imperfections.

Lying lips are an abomination to the Lord.

Maids want nothing but husbands, and then they want every thing.

Make choice of your wife by the ears, not by the eyes.

Make no enemies; he is insignificant indeed, that can do thee no harm.

Make other men's shipwrecks thy sea-marks.

Manners make a man, quoth *William of Wickham*.

Many come to bring their clothes to church, rather than themselves.

Marriage has many pains, but celibacy has no pleasures.

Marriage leapeth up upon the saddle, and soon after repentance upon the crupper.

Masters should be sometimes blind, and sometimes deaf.

Measure not others corn by your own bushel.

Men can better suffer to be denied, than to be deceived.

Men may blush to hear what they were not ashamed to act.

Men take less care of their conscience than their reputation.

Moderation is commonly firm ; and firmness is commonly successful.

More credit may be thrown down in a moment, than can be built in an age.

More die by food than famine.

Most men employ their first years, so as to make ther last miserable.

Much money, much care.

Much religion, but no goodness.

Neither believe rashly, nor reject obstinately.

Neither look out far for troubles, nor be entirely unprovided for them.

Never accuse others to excuse thyself.

Never carry a sword in your tongue to wound the reputation of any man.

Never do that in prosperity, whereof you may repent in adversity.

Never marry without love, nor love without reason.

Never think of raising your reputation by detraction.

Never wade in unknown waters.

Never wish a thing done, but do it.

Next

Next my friend, I love my enemies,
for from them I first hear of my faults.

Nobody can stand in awe of himself
too much.

No cross, no crown.

No man is wise, or safe, but he that
is honest.

No people can be great who have
ceased to be virtuous.

None can pray well, but he that lives
well.

None knows the weight of another's
burthen.

Nothing is easier than to deceive
one's self.

None so deaf, as he that will not hear.

Nothing will ever be attempted if all
possible objections must be first over-
come.

Obedience is better than many obla-
tions.

Of all virtuous works, the hardest is
to be humble.

One bird in the hand is worth two
in the bush.

One eye of the master's sees more
than ten of the man's.

One good head is better than a great
many hands.

One often repents of saying too much,
but seldom of saying too little.

One scab'd sheep infects a whole
flock.

Once well done is twice done.

Only good and wise men can be
friends; others are but companions.

Omission of good, is a commission of
evil.

Our own opinion is never wrong.

Our remembering an injury often,
does us more hurt than receiving it.

Our virtues would be proud, if our
vices whip'd them not.

Pardon all where there's either sign
of repentance or hope of amendment,

Plain dealing is a jewel; but they
that wear it are out of fashion.

Point not at other's spots with a foul
finger.

Pon-

Ponder the path of thy feet: look well to thy goings.

Prepare for sickness in health, and for old age in youth.

Pride goeth before destruction, and a haughty spirit before a fall.

Pride increaseth our enemies, but putteth our friends to flight.

Pride joined with many virtues, choaks them all.

Princes may bestow preferments, but they cannot make men truly honorable.

Prodigality is ever attended by injustice and folly.

Promise little and do much.

Prosperity is no just scale, adversity is the only balance to weigh friends.

Positive men err most of any.

Poverty wants some, luxury many; avarice all things. *Cowley.*

Prudence is not satisfied with *may-be's*.

Quarrelling dogs come halting home.

Quick at meat, quick at work.

Rash oaths, whether kept or broken,
frequently produce guilt.

Religion is the best *armour* in the
world, but the worst *cloak*.

Remember always your end, and
how that lost time never returns.

Repentance is the whip for fools.

Reputation serves to virtue, as light
does to a picture.

Rolling stones gather no moss.

Roughness may turn one's humour,
but flattery one's stomach.

Sail, quoth the King; hold, saith the
wind.

Scorn affronts; let dogs bark, and
asses kick.

Search others for their virtues, thy-
self for thy vices.

Sell not the bear's skin, before you
have caught him.

Sell not virtue to purchase wealth.

Shame, above any other passion, pro-
pagates itself.

Silence is the wisdom of a fool, speech
of a wise man.

Sins and debts are always more than we think them to be.

Sloth is commonly the mother of poverty.

Solid love, whose root is virtue, can no more die, than virtue itself.

Some people *write*, and others *talk themselves* out of their reputation.

Sorrow is good for nothing but sin.

Sow good works, and thou shalt reap gladness.

Spare when you are young, and spend when you are old.

Speak of thyself seldom, and always with great caution and modesty.

Spend the day well, and thou wilt rejoice at night.

Stand in awe of thine own conscience.

Storms in the conscience will always lodge clouds in the countenance.

Stubbornness and obstinacy are the effects of a shallow understanding.

Study men as well as books.

Such

Such as do nothing are always in the way of mischief.

Superstition renders a man a fool, and scepticism makes him mad.

Tell money after your own father.

Tell not thy secrets to thy servant, lest he become thy master.

That anger is not warrantable, that has seen two suns.

That is done soon enough, which is done well enough.

That seldom remains a secret which is made known to three.

That which we make an idol of, will be a cross, if not a curse.

The best way of revenge, is not to imitate the injury.

The early bird catches the worm.

The glutton and drunkard shall come to poverty.

The great art of life is to play for much and stake little.

The greatest advantages without virtue are real losses.

The

The greatest misfortune of all is not to be able to bear misfortune.

The joking of wits, like the play of puppies, often ends in snarling.

The life of a solitary man will be certainly miserable, but not certainly devout.

The loss of reason is less deplorable than the total depravation of it.

The man who feels himself ignorant, should at least be modest.

The master's eye makes the horse fat.

The memory of the just is blessed, but the name of the wicked shall rot.

The more servants a man keeps, the more spies he has upon his actions.

The more true merit a man has, the more does he applaud it in others.

The most provident have commonly more to spare than men of great fortunes.

The only way to be amiable, is to be affable.

The poor man's penny unjustly detain'd, is a coal of fire in a rich man's purse.

The prodigal robs his heir, the miser robs himself.

The receiver is as bad as the thief.

The sum of christian morality is, *Give and forgive ; bear and forbear.*

The usual fortune of complaint, is to excite contempt more than pity.

There is not a more ridiculous animal, than an atheist, in his retirement.

They are always impaired by affliction, who are thereby not improved.

They that avoid not small faults, by little and little fall into greater.

Thine own friend and thy father's friend forsake not.

Think before you speak, and consider before you promise.

Think not to reap in seed's-time, or sow in harvest.

Those best can bear reproof, who merit praise.

Time, like money, may be lost by unseasonable avarice.

'Tis virtue only that repels fear, and fear only that makes life troublesome.

To

To be proud of learning is the greatest ignorance.

To humble a proud man, you must take no notice of him.

To err, is human; to forgive, divine. *Pope.*

To live is a gift; to die is a debt. This is only a prelude to eternity.

To live, nature affordeth; to live content, wisdom teacheth.

To mourn without measure, is folly; not to mourn at all, insensibility.

To own yourself in an error, is to shew that you are wiser than you was.

True greatness of life is to be master of ourselves.

Truth and honesty have no need of loud protestations.

Vain-glory blossoms, but never bears.

Value thy conscience more than thy gold.

Use temporal things, but desire eternal.

Use the means, and trust to God for the blessing.

When ill reports are spread of you,
live so as that nobody may believe them.

Where there is yet shame, there may
in time be virtue.

When thy neighbour's house is on
fire, beware of thine own.

Where too many irons are in the fire,
some of them will either cool or burn.

Where pride and presumption go be-
fore, shame and loss follow after.

Where-ever the speech is corrupted,
so is the mind.

Wind puffs up empty bladders; opi-
nion, fools.

Wisdom and virtue make the poor
rich, and the rich honorable.

Without friends the world is but a
wilderness.

Without frugality none can be rich,
and with it very few will be poor.

Worldly joy ends in sorrow; godly
sorrow ends in joy.

THE END.



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